

A 9

COLLECTION

OF

Prophetical Warnings

OF THE

Eternal Spirit,

Pronounc'd by the following
Persons, viz.

Mary Aspinal,	Anna	} King, aged 13
Mary Beer, aged 13.	Maria	
Thom. Dutton,	John Lacy,	
Thom. Emes,	John Moor,	
John Glover,	John Moul, aged 15	
Ann Good, aged 11	John Potter,	
Elizab. Grey,	Mary Turner,	
Mary Keemer,	Ann Watts.	

*Blow the Trumpet in Sion, and sound an Alarm
in my Holy Mountain : Let all the Inhabitants
of the Land tremble : for the Day of the Lord
cometh, for it is nigh at hand. Joel 2. 1.*

LONDON, Printed for B. Bragg at the Black-Raven
in Pater-noster-Row. 1708. Price Stitch'd, 1 s.



The P R E F A C E.

THAT Idea, which Scriptures give, of the Designs of God with Mankind, in relation to his Kingdom, is exceeding great, and full of Majesty, Wisdom and Goodness; in a word, altogether worthy of God, and of Man. It is call'd The Desire of Nations. It is the State of Happiness and Maturity, for Mankind. It is a most considerable Fruit of the Death of Christ. It is what even the whole Creation groans and labours in Expectation of: And what the Holy Prophets of God, to whom this Glory of his Kingdom on Earth has been reveal'd, have earnestly desir'd to see begun, in their Days. It is what Reason it self shews, the Alwise and Almighty God will, in time, as necessarily bring Mankind to, as he does, incessantly, work upon every thing else, even upon every Plant and Animal, and every inanimate Production of his, till they come to their State of Maturity and Perfection. For he has made every Thing perfect and beautiful in his Time: Eccl. 3. 11. Neither perhaps wou'd there be a Decay, or Retrogradation, in any one Thing in Nature; were it not, that the Beauty and Wisdom of the Works of God, and his wonderful Providence, appear much more, in the continual and miraculous Re-production of Things; than in keeping the Earth incumbered with the same Creatures, for ever.

Who can look upon Mankind, and say that it is come, or ever yet did come, to that State, for which it is design'd? Corruption, Ignorance, Error, Oppression, Tyranny, Wickedness and Violence overspread the Face of the Earth. God himself is forgotten, despis'd, reject'd. Where is, say they, the Promise of his Coming? Mankind, in the Face of Heaven and Earth, is dextrously kept divided into numberless Factions and Sects, which, at their Pleasure, vary and establish their particular, and, for the most part, insignificant Distinctions: agreeing in nothing else, but a general deriding and persecuting that Hope, built upon

Scriptures, That the true Shepherd of the Flock will, at last, appear, to put an end to these Disorders, and restore all things, as at the Beginning.

Christ's Ministry, and the Apostles, was employ'd in preaching The Gospel of the Kingdom; that is, the good News, or the glad Tidings of the Kingdom of God, that was coming to show its first Light, and to give as a Fore-tast of its Nature to Men: That Kingdom here on Earth, I say; which our Saviour describes, in so many Parables and otherwise: That Kingdom, which, by his Appointment, we yet pray for every Day; and whose Character is, that, in it, the Will of God shall be done on Earth, as it is in Heaven: That Kingdom, which Christ says is within us: whose first Approach he demonstrated, in his Time, from the Works of the Spirit of God; both in casting out Devils, and in all the rest of his own Mission.

The Beauty, Nature and Happiness of that Kingdom, so industriously blinded by perverse Comments, are largely and magnificently set forth in the Text of Scriptures: But the Sum of all amounts to this, That, when it comes in its Fullness, then shall God be King, and rule, by his Spirit, in the Heart of every Man, and over all People and Nations. Thus was he once, in some measure, the King of the Jews, in the Time of Moses and the Judges. And accordingly, when they wou'd be govern'd by Inspiration no more, but wou'd have a King to judg them, like all the Nations, God said to Samuel, They have not rejected thee, but they have rejected me, that I shou'd not reign over them. And this also the Prophet doth reproach them with, saying; Ye said unto me, Nay, but a King shall reign over us; when the Lord your God was your King.

Now, if a just and gracious and wise and powerful King brings abundance of Blessings, upon his People; what shall we expect, when God himself will restore us his Presence; and reign among Men, as King of their Kings, acknowledg'd every where? When he shall re-establish all things, so much degenerated by the Curse: When his Spirit shall cover the Earth, as the Waters cover the Sea: When he will tabernacle with Men; and delight himself in blessing his Works? The Glory of the Kingdom of those two Inspir'd Kings, David and Solomon, is recorded as a Type of those most glorious

rious Times, after God shall have judg'd and refin'd the Earth; and pleaded, by his Spirit, with all Flesh. For, in vain this Universal Judgment, which is describ'd, in Scripture, as one of the next Steps, in the Designs of Providence, is, by those, who have in their Hands the Inheritance of the Lord, traduc'd as an universal Destruction of all things; that so they may hope to remain in possession, as long as the Sun and Moon endure: The Lamb has begun to open the Seals; and manifested, already, from Scripture, that this approaching Judgment will be only the Sweeping of the Wicked, from off the Face of the Earth; as, on the other hand, it will be the establishing upon it the Faithful, and the Glory of God's Kingdom.

That the Times, for these most desirable, as well as most dreadful Manifestations of God, cannot be far from us, is and has been the general and almost unanimous Consent of Interpreters of Prophecys: Amongst whom, we shall not, here, go about to name any of those, that are living; nor endeavour to make a Catalogue, of those many hundreds, or thousands, that are now dead.

The great Persecution in France has seem'd to many, from Scripture, to be a near Fore-runner of those Times, in which it is to be proclaim'd, That the Kingdoms of this World are become the Kingdoms of our Lord and of his Christ; and that he shall reign for ever and ever. And accordingly, in the midst of the persecuted People in the Cevennes, Inspiration, or the Spirit of Prophecy, Exhortation, Supplication and Comfort, has been powerfully reviv'd; and attested to be the Spirit of God, by many wonderful Works, and by several Instances of his protecting and guiding that People. Some thousands of Men, Women and Children were inspir'd there, even a considerable part of the People of the Country. These all spoke in the Name and Person of God; not of themselves, but being overrul'd by a superior Agent. They proclaim'd the Destruction of Babylon; and the Approach of God's Judgments and Kingdom. Now, if one only of all that People were sincere, and not disturb'd in Mind; it is highly probable, that he, and by consequence the rest also, that did agree with him, really spoke from God. And the greater Number we suppose amongst them, of the like sincere Persons; the greater

is the Force of this Conclusion ; even so as not to leave any rational ground for Doubts. But their Sincerity they have witness'd to, times without number, even by their suffering unto Death : So that their very Enemys have been forc'd to acknowledg it in print, and otherwise, that they were really sincere.

The further Proofs, that force us to believe, That the Message of this reviv'd Spirit of Prophecy, comes from God, are exceeding many ; and much more, than it is possible to collect or mention. Some few shall be just hinted here, to excite the further Inquirys of such, as think that the Glory of God and his Kingdom, and their own Salvation, do deserve some serious Thoughts.

That Message is altogether agreeable to Scripture ; and brings nothing with it, but what is consonant to them : and what must necessarily be expected : and what it is high time to look for, if we depend upon them.

It calls Men to Repentance. It warns them of the approaching Judgments. It presents to them the tender Mercys of God, and the Graces of his Spirit.

It is offer'd as a Voice from God ; as the Midnight Cry promis'd by our Saviour, to warn us, Behold the Bridegroom cometh ; go ye out to meet him.

It has been witness'd to, by about forty Inspir'd, in London, who all have deliver'd it, in the tremendous Name and Person of God ; agreeing all among themselves, in the main.

It has been further witness'd to, by about one or two hundred Persons, in this Place, or Kingdom, whom the Spirit of the Lord has begun to agitate at times, as it did Sampson. For so may the Hebrew Text be translated ; and so it is actually render'd, in the Interlineary Version of the Polyglotte.

These Agitations were seen upon the ancient Prophets ; as it has been demonstrated, both from Scriptures, and from a Passage in the Hebrew Book Shaare Orah ; and may further be seen in R. Albo, and other unbias'd Jewish Writers. Against which Testimonys, the contrary Opinion of a few late Fathers, educated, not among the Jews, but in other Parts of the Roman Empire, where the Christian Church was already fallen away from the Spirit, as to his

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extraordinary Gifts, is of no weight. *Impostors*, now-a-days, wou'd, surely, have avoided, and not affected those Agitations ; since they appear ridiculous to the World, and cou'd not but prove an Occasion of Scandal. The Heathen Prophets, and Sybils, who are suppos'd to have been introduc'd, in imitation of the Jewish Prophets, had the like Agitations also.

They are sometimes such, as cannot at all be imitated ; no, not by the Persons themselves, out of Inspiration. It agrees with the Wisdom of God, that there shou'd be some such Token of the Presence of the Spirit : They are an appropriated Sign, becoming a Message of Terror : And several learned Commentators and Divines have acknowledg'd, in their Works, those Agitations in the ancient Prophets.

When there was no such Word as Θεόπνευστος, Inspir'd of God, this Word was even coin'd, carrying with it a lively Representation of the State, in which the present Inspir'd appear.

If these Messengers speak in the Person of God ; so did often Prophets, or Angels, of old.

If they speak to themselves, in the Person of God ; the like is often observ'd, in Scriptures. And in Zechariah, where the English Translation has it, The Angel that talk'd with me, the Hebrew has it always, The Angel that spoke in me ; tho often the Discourse, there, be directed to Zechariah himself.

Many of their Enemys do own them to be actuated, by a superiour Spirit ; which they wou'd have to be the Spirit of the Devil. But this Spirit proclaims the Destruction of the Devil's Kingdom : and it owns Christ as Lord, as Priest, as Saviour, as King. And so, by the Rules given in Scriptures, it must needs be the Spirit of God.

It is a Spirit of Prayer and Supplication to God : A Spirit of Sanctification and Love to God ; leading to Charity, Repentance, Meekness, Humility, and all sorts of Virtues ; and to an intire forsaking of this World. It is a Spirit of Patience and Sufferings, and Resignation to God's Will. From the like Effects exerted upon Sinners, the Apostles and Primitive Christians argu'd, that that was, indeed, the Power of the Spirit of God.

It is One Spirit ; I say One : A most Wise, and Holy, and Active Spirit, uniformly, and with Application, prosecuting one single Design and Plan of his own ; vastly too great for any Man ; or Council of Men, to imagine or manage. In which Plan, every one will be lost and confounded, who looks but superficially, into what it is the highest Duty and Concern of every Man, to examine with Care. For such is the Intent of that Spirit, even to harden, to insnare, and lead into Destruction, those, that set up Idols of their own, and presumptuously despise the Message of God. And these are of old the Ways of the Spirit of God, as may be seen in Ezek. 14. 6 ——— 11. in Isa. 28. 9 ——— 13. in Isa. 6. 9 ——— 12. and the parallel Places in the New Testament ; and also in many other Places of Scripture. Thus God, as Judg, does rain Snares upon the wicked Scoffers of his gracious Message. And in that Way, and others, will he plead, and does now begin to plead himself, by his Spirit, with all Flesh.

It is a Spirit, which is communicated to others, by Prayer and Blessing, and laying on of Hands : even as the Holy Ghost was, in the Time of the Apostles.

It is a Spirit, which God gives to those, that earnestly pray to him for his Holy Spirit ; which our Saviour says is readily granted to such, as ask it of God ; even of our Father, who cannot give us a Stone, when we desire Bread from him.

It is a Spirit, which, by his extensive Spreading, and Nature accommodated to the Souls and Occasions of Men, is capable, as the Spirit of God, of being pour'd forth even upon whole Nations, and by Consequence Mankind. And it has often visited Babes and harmless Children, out of whose Mouths it has perfected Praise.

It is a Spirit of Joy, brightning and not clouding the Mind ; but exalting and purifying all the Facultys of Man : Refreshing and never injuring the Body.

It is a Spirit, which Divines and others have attack'd, not with fair Objections ; but with Forgeries, Lies, Calumnys, wrested Arguments, and open Violence ; even as they did of old always oppose the Spirit of God, Acts 7. 51, &c.

It is a Spirit, which prophecys of Judgments and Calamity ; even as did of old the Prophets of God ; and not
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of smooth Things, to please the World, as did the False Prophets.

It is a Spirit, which is, as the Spirit of God, jealous of the Heart of Man; excluding all Sharers, and any prevalent Affection, for whatever Objects are presented to us, from the Tempter or from the World.

It is a Spirit, laying open the Secrets of Man's Heart; and also reproving the Thoughts and Actions, tho' known only to God.

It is a Spirit, addicted to no one Sect, or Party, among Men; but calling and shewing it self a common Father to all.

It is a Spirit interceding, both for a Man's self, with unutterable Groans; and also for others; even as did that Spirit, which was in the Prophets of God.

It is a Spirit of Praise and Thanksgiving: A Spirit of Consolation; tenderly comforting us, in our Troubles: A Father of spiritual Joys; inditing, upon Occasions, Hymns and Spiritual Songs to God; bringing to the Soul Peace, and all the other Fruits of the Spirit.

By it, several Persons have spoken Languages, which they were otherwise unable to speak. By it Dialogues have been carry'd on, between Persons, that did not understand one another's Language.

By it, several Cures, and other miraculous Things, have been wrought; and some Punishments inflicted.

By it, many Things have been foretold, which are come to pass, and none but God cou'd bring about: In particular, the very spreading of this Spirit upon the English Nation; and its Visit, as promis'd to many private Persons, by Name.

It is powerful in exhorting and refreshing the Soul: able to reveal Mysterys, and the deep Counsels of God: explaining Scriptures, with the Key of David; that is, of God's Kingdom and anointed King, even the Son of David and Successor to his Throne.

It exercises a Power over unclean Spirits, and discerns and lays it open, when the Spirit of Man or of the Stranger does intermix; which is what the Spirit of God did among the Primitive Christians also.

It does, wonderfully, both govern and protect those, that hear its Voice; giving continual and particular Directions, and preserving from Dangers.

Many attest to it, by the Visions, and Voices from God, and Divine Dreams, which they assure have been sent them.

It threatens, or foretels, not only particular, but also universal Judgments: both which it does conformably to several Examples in Scriptures; acquainting us also how they may be avoided.

If this Spirit is sometimes severe, and expresses Threatnings and Wrath, against those that oppose it: so did also Christ, and the Spirit of God in the antient Prophets and Apostles; taking often even private Opposers to task.

It gives Promises to, and enters, or offers to enter into Covenant with private Persons, and with whole Nations, or Mankind; and it manifests to them God's Will and Commands.

It takes upon it self to indite Revelations of God; and gives that Account, of the universal Destination of Heaven and Earth, and of Mankind, which is most agreeable to Scriptures, and God's infinite Wisdom and Goodness; but very different from the common Thoughts and Schemes of Divines.

It lays the Foundations for the Regeneration, and perfecting the Salvation of Mankind, and delivering them from Sin; and both them and all the Creation, from the Curse.

It does prepare Instruments for the recalling of the Jews, and converting of Infidels: proposing to it self to bring it about, that there shall be, over all the Earth, but one God, and one Faith, and one Law.

In some Thousands of Discourses, of People of different Sects, and Opinions, and Capacities, this Spirit has betray'd no false Doctrine; tho speaking often of Matters very mysterious and abstruse; and that, by the Mouth of Children, and other ignorant Persons. It has invited to no Sins; nor entic'd Men to any forsaking of God.

On the contrary, it brings Men nearer and nearer to God, and insensibly leads them into all Truth, or all the Truth; wonderfully opening the deep and hidden Things of Scripture; and exposing naked some Errors and false Doctrines, that have prevail'd among Christians.

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That Spirit shows how 'tis possible, indeed, that every Man shou'd be taught of God; and not go to his Brother for the Knowledg of the Lord. And it has already deliver'd some rare and wonderfully excellent Interpretations of Scripture.

Its very Presence, and, as it were, Return amongst Men, does fulfil a great many Prophecys; and begets a lively Hope, that the Spirit of God shall be pour'd on all Flesh, as the Waters cover the Sea.

By its Ministration, Angels have again appear'd visibly, and even spoken to Men.

It is a Spirit of Instruction, of Knowledg, of Science, of Understanding, of Wisdom; speaking in the proper and unimitable Language and Stile of the Spirit of God: That is, by Phrases altogether new, so playing, by the Mouths of ignorant People, with the secret and hidden Keys of Divine Wisdom; as to manifest to those few Men, who may discern it, That it is acquainted, indeed, with the Mysterys of God. And this is, as it were, the very Seal, by which the Spirit of God has thought fit, in an authentick Manner, to attest to all, or almost all the Books of Scripture.

This Spirit prepares and adorns the Bride, against the Coming of the Bridegroom. Without such a Presence, and the extraordinary Gifts and Powers of the Spirit of God, neither the Spreading and full Establishing of the Gospel, nor the promis'd Union of all Nations into one Faith, and one Law, nor the Fulness of God's Kingdom, can ever be expected to be brought about. Its Presence, and immediate Operations and Gifts were necessary, for the beginning of the Conversion of Men, to God and his Christ. And now, when the Harvest remains yet to be made; for what has been done hitherto is but as an Earnest: And when Christendom it self is deplorably hardned, misled, and divided; its immediate Concurrence and Manifestations are not less necessary, but rather more.

If Antichrist is to be destroy'd by the Word of God, and the Spirit of his Mouth; this Spirit also takes upon it, to bring about that Work.

By this Spirit, we have Access to God, and may inquire of him, and have his true Answers return'd; even as of old.

We know it cleanses our Thoughts and Hearts, and makes us the Temples of the Holy Ghost. And it takes in hand that proper Work of the Spirit of God, even the cleansing his Sanctuary also.

That Spirit pronounces Forgiveness of Sins ; working so upon the Mind, at the same time, as to fill it with Peace and Consolation, with a deep Repentance, and with Love hotly flaming towards God. It makes our Hearts, our Breasts and neighbouring Parts, to be fill'd with a burning and holy Fire, exciting to Prayer and Thanksgiving ; and unknown to any, but such, whom the Spirit of God does inflame.

It has turn'd many to God, that were deeply engag'd in Sin, or in the World ; and has made us to know God, as a tender, gracious, and most accessible Father ; never refusing to imbrace a returning Sinner. It dispels those Terrors, with which Sin and a wrong Education are so apt to work a Dread of Despair, or a Separation from God, in our Minds.

God, in his Word, has laid the Foundation, for those Things, which he will bring to pass. And if, in his Mercy, he is now pleas'd, as in former Times, to use Men, as Instruments for his Work ; a great Effusion and Communication of his Spirit is necessarily requir'd, to qualify them for that Service.

By this Spirit, Truth is watchfully kept, when once deliver'd ; and Pride is shut out from amongst Men.

It does, even as of old, imploy Angels, in several Administrations, relating either in general to Men, or else to those that follow its Voice.

It has inabled many Men and Women, and young Persons to suffer, even unto Death. England it self, besides what they know has been done in the neighbouring Kingdom, has seen that Spirit try'd, by severe Tribulations. And thus were always intreated the true Prophets of God.

It does wonderfully lay the Ground, for bringing about God's determinate Counsel ; and acquaints all diligent Followers of its Voice, with the Reasons of almost every considerable Step of God's Providence, as his Work goes on : So making good what the Scripture says, Surely the Lord God will do nothing, but he reveals his Secret unto his Servants the Prophets : when, at the same Time, worldly

Men have their Eyes shut, and wander without Light. And thus did that Angel of God, that led the Israelites, give Light to them in the Night, by a Pillar of Fire ; which to the Egyptians was a Cloud of Darknefs.

It cannot be deny'd, but this Spirit prepares the Way for God's Kingdom on Earth ; were it only by putting Men upon the Study of Scriptures, throughout, with a constant Eye to that Kingdom.

How wonderfully does it guide, as it were by the Hand ; and how does it deliver from the midst of Danger ! What a Thirst does it give after its refreshing Presence ! And how have we been perishing, as long as he kept absent from us ! Prov. 29. 18.

Oh, what occasion for that first Guide and Author of his Church ; that antient Preserver of Discipline, and Order, and Truth, and Humility, and Union in it ! That only Hope of ours, to have the sweet and infallible Teachings of God, substituted to the dangerous, bias'd from the Word, and distracted Teachings of Men ; agreeing neither with the Truth, nor among themselves.

Let this Voice be try'd, by such Rules, which, being transfer'd to the particular Times and Messages of the Prophets, wou'd have condemn'd none of them. Other Rules, now made, to serve the Designs of some People, are highly dangerous ; and so much the more to be pronounc'd false, as, by them, a greater Number of those true Messengers of God must have been rejected. Now, by such a Trial, this Voice is found to be God's.

Likewise, let no Objections prevail against this Voice, that are evidently to be turn'd against Revelation, or against any Part of Scriptures ; and have their Answers from them. By which Rule, all the Objections rais'd against this Message, will be found, upon Examination, to fall at once. From whence again it will be concluded, That the Message is from God.

If some Mixtures are found, in what some of these Messengers have utter'd ; if it were also true, that some among them might be reproach'd with other great Faults ; it is clear, from Scripture, that the same Things were incident to Persons inspir'd, even from Moses or Adam's Time, to that of the Apostles. Have Men so study'd Scriptures,
that

that we must show the very Places, to prove these Truths ?

In case God's Design, by Inspiration, were no more, than plainly and without a Vail, to foretel Things to come ; Truth must needs appear naked and pure, in such a Revelation. But that Spirit, which, to instruct, does sometimes invent Parables and Storys, which never came to pass ; that Spirit, which, for many wise Ends, known to himself, does, sometimes, promise or foretel, or denounce such Things, as have not, or will come to pass ; that Spirit, I say, is now come as Judg, to try the Hearts. And what he causes to be said, whether under the Form of a Prediction, or otherwise, not exactly agreeable to Truth, in the most obvious Sense of the Words, may be judicially given in Wrath ; or, perhaps, is like some Expressions dropt by a Judg, to search out and lay open the Criminal, that stands before his Bar. Take care, thou Despiser of a Message, that comes in the Name of God, lest, in a little while, thy Condemnation shews to thee, What it was thy incens'd Judg did mean. Have Men, again, so study'd Scriptures, that we, even we, must demonstrate it to them, That these are of old the Ways of our God ?

If Men, known to be sincere, do, against their Interest, and with the greatest Injury to their Reputation, remain faithful to this Voice, thro all Persecutions and Disappointments : If after they have been shaken, they still become more faithful to it, than ever : What can this mean, but what they themselves do say ; even that, notwithstanding all Objections, much better known to them, than to those that are without, They see, on the other hand, a far more prevalent Multitude of decisive Proofs, that cannot suffer them to doubt, but this is the Voice of God. And accordingly, such have been of old his Communications to Men, that there is no Age, in which Scripture, even from Job and Moses, to the closing of the New Testament, did not afford such Objections, as must have made the very Word of God to be rejected, whenever the Heart was inclinable to weigh the Strength of these Objections ; and was not just enough, equally to ponder the contrary Proofs.

Smoothness, and a perfect Agreement with human Wisdom, may always accompany the Voice of human Teachers. But the Voice of the true Shepherd, tho, for the most part, wonderfully agreeable to Reason, did, not a few Times, ap-
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ear contrary to it ; and even cause him to be forsaken, by many of his Followers. And few there were so happy, as not to be offended in him. Are we, Christians, become so wise, that God must alter his Ways ; and that he can no more speak, as he always did, with those native Difficultys and Knots, designedly by him inserted in his Word ? And shall his Wisdom, in these latter Ages, at last conform it self to ours ?

Who cou'd, at any Time, have foreseen the particular Methods and Ways of Providence, in her great Steps with Men ? Who is safe, when God appears, but the humble and teachable Soul ; and such as remember, that he loves to work in opposition to the Wisdom of this World, and so, as altogether to confound, by the Strangeness of his Workings, those that think themselves very Wise ? What other possible or more noble Scheme has there been, or is there to be offer'd, of Christ's Coming, to establish his Kingdom ? And what Scheme of that Kingdom can be ever so true, but what Men will oppose, in the Execution ?

The Impossibility of resolving this Message and Manifestation, into any other Cause, shews it to be from God. Shall we say of so deep, so continu'd, so close and vast a Design ; so diversify'd ; so much of a Piece, in all its Parts ; so many Ways witness'd, and so agreeable to Scriptures, It is a Delusion ; and not equally resolve all the Appearances of Nature, and of our Lives, into a Dream of our Souls ? But if, by Delusion, we understand Errors ; this Message brings none with it. Read over and over again, with Care, what has been said ; and see whether a Delusion, a Disease, a Heat of Imagination, a mere Contrivance, or an Intervention of an evil Spirit, can work, or answer, all these proper Effects and distinguishing Marks of the Spirit of God ; and overspread a false Conceit, with all the Characters of Truth. See whether a contriv'd Design, or an Imposture, can be the Case, when, if it were, Time it self, and the Number of Persons once favouring, but since, or just now, Adversarys to this Dispensation, and the watchful Eyes and eager Desires of open Enemy's, or of false and dissembling Friends, against whom there was no possible Fence, cou'd not but have discover'd it to the World.

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No common Interest, no Tie, in Persons so remote in their Habitations; so independent, so unknown to one another before, and of so different Ages, Occupations, Countrys, Fortunes, Religions and Capacities; Men, Women and Children, cou'd cement that Imposture. No Men, or Council of Men, cou'd compose or examine those many Thousands of Discourses, several of them pronounc'd upon sudden and emergent Occasions; and oblige so many Persons to learn them by Heart, and publickly to recite them, in the Name of God. And no body cou'd write down, beforehand, long and appropriated Blessings, to be pronounc'd to a hundred Persons at once, whom nothing but Chance or Providence, and their free Choice, made either to meet, or to come in their Order: each crowding to be admitted and dismiss'd, as soon as he cou'd. For the Blessings given to the same Person, at several Times, and by different Inspir'd, make a continu'd Body and System; which does not well admit of being mix'd with Blessings pronounc'd to other Men.

In a word, all Things agree with the Supposition, That this Message is from God, and like his other Messages of old, administred by his Angels. Scriptures, read with Attention, justify it to be so. They witness to it. They all along, furnish, out of their Treasures, abundant Answers to all contrary Objections; and receive a wonderful Light from it. But if we suppose the Message not to be from God; we soon find our selves involv'd in such Difficultys and Absurditys, as do not suffer us to say, determinately, that it can be any one other Thing in the World, or Conjunction of Things, whatsoever. And accordingly, the Enemys of this Dispensation cannot agree, nor fix upon any particular Accusation or Charge against it: And what some of them do advance, is, by others, refuted, and acknowledg'd to be without Ground. Neither among all those Men, and Women, and Children, some of them Inspir'd, that have been offended so, as to forsake this Voice, are there any found willing to declare, or capable to prove, That it is carry'd on, by Combination and Fraud.

If we look abroad, many Things, as it might be well expected, where Christ's approaching Kingdom was to be proclaim'd, do seem to have prepar'd Mankind in these last Ages, for this universal Message of God, and the Appearance and
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easier Reception of the King and Heir of all Things. Such are the Discovery of America; and the Way open'd, by Navigation, into the East-Indies also. The vast Improvements of Trade and Communication, between different Countrys; and the Establishment of Posts. The Art of Printing. The Perfection of other Arts. The reviving of Learning. The Violence and Arbitrariness of those Maxims, by which Mankind is govern'd, in many Parts of the World. Reformation: And even that Multiplicity of Sects and Partys; which makes it palpable, that Christians, notwithstanding all their Pretences, are involv'd in Egyptian Darknes. The Study of Prophetical Scriptures. The clearing the Rights of Conscience, and of Men. The Variety of Journals, or Abstracts of Books, printed weekly or monthly, &c. And both the late and the present Workings of the Spirit of God abroad, in France, in Silesia, in some other Parts of Germany, and elsewhere. For the Spirit of God evidently seems to begin to work, in many Countrys at once; and we hope will work, until the whole Lump or Mass of Mankind be leaven'd.

Now God, in the Scripture, having confin'd himself to recal the Jews and all Nations, by an Effusion of his Spirit; how can Christians but perceive that this is the Beginning of that Effusion; or at least suspect and fear that it may, in the end, possibly prove to be so? How does that Belief become a Crime, in any one, where Liberty of Conscience is establish'd, even by the Laws of the Land? And how dangerous must it be presumptuously to ascribe these Things to the Devil, while the Scripture gives that Description, which we read in it, of the only one impardonable Sin?

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(1)

WARNINGS

OF

Several Persons.

I. Mary Aspinal, *Jan. 10. 1708.*

TAKE Courage, my Children: for I am nearer, than you are aware of. My Patience is almost tir'd out. My Warning to this rebellious People will be but few: Therefore, my Children, take Courage therein; for great will be your Reward, at the end thereof; for the Manifestation of my Power, Then, will be seen. Therefore walk close with me; that the World may see your Courage therein, for the Maintenance of my Cause. My Patience and my Love has been a long time abus'd, by the Neglect of my Stewards, that I have set over my Flock; which has hasten'd me. But Wo be unto them, that withstand me, till the Manifestation of my Power is upon you. They had better been obedient to me, in this still Voice, that I had sent before.

II. M. Aspinal, *Feb. 28. 1708.*

Behold your God coming in the Clouds, in great Power and Majesty. And, my Children, I bring my Reward with me, to give unto every one according to his Work. I can no longer behold the Abominations of the Earth. My Patience, and my Love, and my Mercy no longer shall be extended to the rebellious ones, which wilfully opposeth me. But I have declar'd, that all, that have not Knowledge of me, shall hear the sound of my Words: and if they will not hear, sudden Destruction shall fall upon them. For I will not always strive with Men. For, I say, in a little time shall my Words be fulfil'd, which was spoken by my Servant *John*, Those that

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be filthy, let them be filthy still. For there shall no Voice be heard, when this my Voice is ceas'd. Therefore, my Children, happy will those be, when they hear the Voice of their God, calling them to Repentance; and at that Voice will hear: They shall be receiv'd in the Arms of their God. You little think, my Children, how quick my Appearance will be amongst you. You have secretly desir'd Manifestation of this my Work; and now your God is coming to grant it you. Then shall your Doubts and Fears of a Delusion be scatter'd: Then shall you, instead of Fears and Doubts, joyfully rejoice in the God of your Salvation, in calling you into it. Many, when there is Attestation given, will wish that they had believ'd in this my Work before. And them that have believ'd, their Weakness have I born with. I have given you, already, more Knowledge of this my Work, than my Children of old. And I have told you before-hand, and now I tell you again, you had had a greater Manifestation of my Work, but your Unbelief hath hinder'd. But now I tell you, I will tarry no longer. Attestation I will give: therefore lie low before me, and humble your selves. I tell you, I call for more Sanctity, than is now amongst you. When my Work is manifested, you shall not be so barren; you shall be more fruitful: Yes, I tell you, you shall encrease abundant more, to my Glory. For your God is coming to tabernacle with you: and all things, that are not pure, must be taken off the Face of the Earth: For you know your God is holy; and you must be holy, as he is holy. A new Earth must there be; and you, my Children, shall be the Repairers of it.

III. M. Aspinal, *May 19. 1708.*

Is not the Heaven my Throne, and the Earth my Footstool? But I am risen to make the Earth my Throne, and my Enemys my Footstool. I come quickly; and my Reward is with me, to give to every one according as his Work shall be. My Patience is tir'd out, with a rebellious People. I come, and will not tarry: Therefore, my Children,
see

see that you are ready against your Lord's Appearance: For if mine are not ready, they will be surpriz'd, as well as my Opposers. See, therefore, that you all humble your selves before me; for I am come to guard you, and to be a Rock of Defence to you. If I do not appear, your Enemys will be too many for you: But, as I have declar'd, I will appear, and stand up in your Defence. Wo, Wo, Wo will it be to those, who have rejected this my second Appearance. It wou'd have been better for them, that they had never heard any thing of it: For now they are left without Excuse. Therefore, see that you admire my exceeding rich Grace, and Love, and Mercy towards you. My Children, look into your selves, and see what Armour you have, to go up with your Captain, to enter the Field, to encounter your Enemys. See that you get on the Breast-plate. My Children, you know what a Breast-plate is: It is my Son's Righteousness. That is the Breast-plate, that must secure you from the fiery Darts of your Enemys; and the two-edged Sword you must have in your right Hand. Seek me in secret; and you shall be harneſſed with all things needful to enter the Field.

IV. M. Aspinal, *May 21. 1708.*

O my Children, there is long Expectation for my coming: But I say, I shall come too soon for some. I have stretch'd forth my Rod over this Nation; and I am, even this moment, a going to strike. Terrible will the Blow be. But unto you, that are faithful unto me, Joy, Peace, Tranquillity and great Consolation will be in you. O my Children, watch and pray; for I am even at the Door. There is none of my Children thinking of my Appearance being so near. Tho I have often told then, yet they do not see my Appearance so nigh. But my coming suddenly will surprise, tho I have foretold them.

V. M. Aspinal, *May 31. 1708.*

Have not I declar'd, that I will confound the Wisdom of the Wise? and I have, in a measure, done it. Therefore are you weaken'd. I am set as a Refiner: And all those, that will not bear seven

times Refining, are none of mine. Now is the Day that you shall see those, that make an outward Appearance of me, and those that worship me in Sincerity and Truth. For no Dross shall remain, amongst my Gold : And the Day of Purification is very nigh ; even at the Door. Such a Separation shall be made, that you little think of. I will appear, to the confounding of all your Enemys ; yea, and to their open Shame shall they be found Fighters against me, when I have appear'd in your behalf. My Children, you must not expect that you are got out of all your Trials : For your Trials will be greater than these. For hardned *Pharaohs* you will find to persecute you ; so that you shall fly out of your Places of Abode. But I will be with you, wherever you go. My Blessings and my eternal Peace shall rest on you.

VI. M. Aspinall, *June 3. 1708.*

I am that Being, which must fulfil all, that I have declar'd to mine. Yes, I will perform that Part of my Word, in bringing all mine into the Knowledge of their God. There is some that I will lay aside. They have refus'd that my Spirit shou'd work any more, by them. But I will call those in, and qualify them to my Work, that will glorify me, for that I thought them worthy to such a Work as this. The Multitude of my Children shall be increas'd : And you shall be separated into every dark Corner of this Earth. For the Day of my Power is at hand. Then shall ye go forth ; and I will work, by you, so that you shall be amaz'd : Yes, I say, you shall, at my mighty Power, in working by you and in them. And, in that Day, my Children shall have the Sanctity as I require of them : For I will have none, that is not thorowly purg'd, in my Work. Let my Children lye low and humble, before me : for the Day of Purification is at hand. For I can no longer bear with the Walking of those, which I have chosen. And, in that Day, a Separation shall be made. Let every one look into themselves ; and see whether they are ready for my Appearance, which is nigh.

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VII. M.

VII. Mary Beere, *Aged thirteen, Nov. 24. 1707.*

Who shall be able to rise up against me, when I stretch forth my Arm of Vengeance, to strike those that scoff at me? My Power is now going to be shewn to the most ignorant People, to the most barbarous Nations, that now blaspheme my Name. No Man can conceive my mighty Power, that shall be shewn by my Instruments, which I have already chosen, for my great and glorious Work. O rejoice, rejoice, you that now hear my Voice, chosen Vessels from me, to see the Glory of my Name to shine over the Nation of your Habitation, the Royal City, in which it shall first break forth. O *Jerusalem*, City of my Holiness! Tho it hath been long corrupted, now is the Day of its Purification. Satan shall no longer inhabit in it. He shall not be able to approach, where my Presence is. The time draws nearer and nearer, my Children, in which my Glory shall shine forth: It shall no longer be conceal'd from you. It shall rejoice the most afflicted Hearts; it shall make those to sing forth my Praises, that now rise up against me. The Power of the Almighty shall be shewn. God is coming to manifest himself: He is coming to strike those that rise up against him, with the Rod of his Vengeance. He will lay the Arm of his Strength upon them. They shall be no longer able to rise up, against the most High. O my Children, rejoice your selves in me: Let not your Hearts be sad. The more Opposition to my Work, the more shall my Glory appear to Man: and in the midst of Scoffers shall it break forth. They have no long time to rise up against me. Oh, the Door of Mercy is open to those, that will enter in. Now is the time that the Trumpet of Repentance sounds in *Sion*. Now is the Call from God the most High; which shall be convey'd thro the Mouths of Babes and Sucklings. They shall all know his mighty Power. All shall have a Sense of his Love; the Beasts of the Field, and the Foul of the Air. None shall be ignorant, my Children. O my Children, now is the time of the Prince of Peace, he is coming to

reign in the Hearts of all. He is coming to manifest his Power, by weak and frail Instruments; by Dust and Ashes whom he has created. He comes to fill all with Joy. Peace and Tranquillity shall be with all, and shall never depart. All Nations shall be fill'd with the Joys of Heaven, that is going to flow to them in great Abundance. O my Children, the Day draws near, that the Promises, which I have made, shall be fulfill'd. I shall make all to bow to me. Those, that now rise up against me, shall be my Footstool. In a short time, no Power shall be higher than mine. They shall acknowledg it to be the Power of the most High. O, my Children, repent; and forsake Evil, that you may be Partakers of my Glory, that is going to appear on Earth; on this low Earth. The Glory of Heaven shall dome down on this Earth. Celestial Armys shall accompany you. But, my Children, be not exalted. Before that Day, great Trials; great Stumbling-blocks. But I shall strengthen the Righteous, they shall not stumble at them. I have great Work to do, in the Hearts of all; great Filth to cleanse from off the Earth. I shall be the Refiner of the Nation: I shall try it. Therefore see you are all faithful; with upright and due Hearts; and I shall strengthen you more and more. Fear not, my Children: the Power of God is greater than the Power of Man. Has not he Power to cast them down in a moment, that reject him? But he comes not in Wrath, but in Mercy, to turn all from Wickedness. But their Hearts shall be as the Heart of *Pharaoh*; that his Glory may shine without Blemish. None shall be able to excuse himself, when I accuse him. But Wo to those that now condemn me, without searching the Cause, which I now lay before them. I am the Judg of all; and as they judg me, so shall I judg them. Their Cause is in hand. It lies in my Power to condemn them, as they condemn me. But, my Children, I suffer them to rise up against me, for their greater Condemnation. Are they prepar'd for me? Are they cleans'd from Sin and Iniquity, that they need no more Teaching?

'Tis not the Teaching of Men, that can save their
 Souls, except God teach them. Now he comes to
 teach them himself, that all may be sav'd. Have
 I declar'd to them in what manner I shall appear?
 Have I foretold them, that I shall not come in this
 Way? No, my Children, I declare to no Man the
 Ways that I come in, nor the Things which I shall
 do. But Satan now inhabits one Corn'r of the
 Earth, and none but me can cast him away.
 None but me, whom they persecute, can deliver
 them out of his Hands. Oh, shall you rise up a-
 gainst me, because I come in Humility? Will you
 still be a Nation of unbelieving Jews; and not re-
 ceive the Prince of Peace, when he comes to clothe
 you with righteous and holy Robes? Oh, shall I still
 be crucify'd by you? Will you not receive God,
 when he humbles himself so low, as to look down
 on you? Think you he will receive those, that will
 not receive him? No; he will reject those, that
 reject him with stubborn Hearts: But he will forgive
 the Ignorant. He will forgive those that persecute
 him in Ignorance, being possess'd by Man, that it is
 not of the Almighty. The worldly World is not yet
 cast out: they cannot forsake that, for God's Visi-
 tation. But, my Children, I come to tye you with
 the Cords of my Love: You shall no longer go
 astray after Wickedness. But he comes to fill you
 with Righteousness, and your Cups shall overflow
 with his bounteous Love. O my Children, fear not.
 I shall enable you to bear the Persecution of Man,
 tho it shall be great. But it is for a small season,
 that Man shall reign over the Children of God.
 In the midst of it shall my Glory break forth, more
 clear and bright than without it. It shall appear
 plain to them, when they are persecuting me. Oh
 then I shall rise up in more, greater Power against
 them. But those that will turn and forsake Wickedness,
 when I appear visibly to them, then Mercy shall
 be shewn to them: but those that still run on in
 Wickedness, shall feel the Wrath of God's Indigna-
 tion. And those that will not hear, when the last

Warning comes, they shall feel the unbearable Sword of Vengeance. This Mercy shall not flow to those, that trample it under foot; but those that will forsake Wickedness, and come to him, he will preserve to the End of the Earth. Those that will forsake the Pleasures of the World, and come under the Protection of God, he will protect with his mighty Strength. He will shut all Evil out of his Heart. The righteous Man shall not go astray. O my Children, prepare your selves to see the great Manifestation of my Spirit on Earth. A new *Jerusalem* shall come down from Heaven; and shall reign, when all Abomination is cleans'd. God will not always suffer it to be cloth'd with Filthiness. But the worldly World, my Children, shall be done away. It shall not reign in the Heart of Man.

VIII. M. Beere, Nov. 27. 1707.

Who is it that can come before me, and testify that I shall not appear, in this manner, to my Children? Have I reveal'd it to you? No: You are not worthy to be my Counsel. I declare it to none. Neither shall I come in the Ways of Man; because they shall not direct the Path, that I walk in, nor the Instruments I shall declare my Wonders by. I choose the weakest and the frailest of Creatures, of all sorts. And out of all Nations shall my Praise be sung forth. I can make the least the greatest, in my Sight. I made use of my Prophets of old, as my immediate Mouth, as well as my Servants now. And can that surprize you? If I did not then, I do now; that Man may be surpriz'd, and turn from Wickedness. I know what is best for you. You know not your own Hearts. There is many wicked, and ignorant Nations, that know not me. They wou'd not believe, that it was of God; except he spoke himself, by his Spirit. If you will not believe 'tis me, forsake your Wickedness, and believe in God? 'Tis not to this Nation alone, that I send my Spirit; but it shall be spread over all, in a short time. I am merciful to you, that I warn you before. Shou'd I send down Fire from Heaven, and consume you, then

then wou'd you be glad to bow down to me ; then wou'd you believe presently. And, I assure you, except you forsake Wickedness, and turn to Repentance, you shall feel my Wrath heavy enough upon you. Judgments shall be found, by those that seek him. I am a God of Mercy and Love : But if they will not hear, when I call by the still Voice, in a short time I shall speak to them louder. Then shall they tremble before me. At the Sound of my Voice shall they fall down, and worship me. It shall be terrible to those that hear it. O my Children, take Warning now, and turn to Repentance, whilst I speak to you by so weak a Creature as Man. Desire not the Sound of the great Voice : It shall alarm all Nations, when it comes forth. Then it will be too late to turn to Repentance : Then it will be too late to forsake Wickedness. O then will you wish you had heard the still Voice, when God call'd you by the Mouths of Babes and Sucklings. You shall be made to know, that God will exalt the least, highest in his Kingdom : and by them shall his great and wonderful Work be done on Earth. Then you shall have no Excuse. When the Least shall teach the Greatest, then shall they marvel, and say, Surely the Almighty is present with us. Oh that we had heard his Voice, and obey'd his Commands : then shou'd we have been his Children. I know all Hearts, and the stubbornest I have power to bring under my Subjection. But I am not hasty in my Work : I shall give all time to repent of their Sins, and come to me. 'Tis not a small Work I have laid before you, but a great and glorious, as it shall appear to be in the end. If the Wicked will forsake their Sins, and turn to Repentance, they shall be sav'd. They shall not feel the Wrath of God upon them. But woe to those that he has so long call'd to, and they wou'd not hear him. On them will his Wrath fall : On them will he pour out the Vial of Indignation. They shall not be able to stand before me, in that Day, when I come to judge the World in Righteousness. The Wicked shall fall like Dust, when the Presence
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of God approaches. Those, that sin against him, shall not be able to look him in the Face. The Spirit of the Devil cannot stand, before the Presence of God: But it shall fly away, as Chaff before the Wind. Therefore, see, that you all forsake Wickedness, and come to a spiritual Worship. Come; and hear the Voice of God, when he calls to you by the weakest and frailest Instruments. 'Tis not them I wou'd have you worship, or obey; but the Voice of God, directed thro' them, I make use but of their Organs. And shou'd that so much surprize you? Assure your selves, they are not God; neither do they call themselves so, but as the Spirit of God visits them at Times and Seasons. Who is it that can say, 'tis not of God, if they search the Scriptures? Was it not so in the Prophets, and Apostles of old? Tho' I did not appear so in all, I did in some; neither can you tell I shall so, in all, now. You have not yet seen my Number. You know not what Course God will take, to turn the Wicked from their Wickedness: nor what will do best; but he alone, that knows the Secrets of all Hearts. Therefore be not rebellious, nor hasty of judging. If it be the Work of God, it shall not pass so. But you shall see a glorious end of it. Let all rise up in Opposition against it; it will not destroy the Work. The Kings, the Princes, the Judges of the Earth cannot destroy it. Fear not, my Children, but I shall support those whom I have chosen. I send none on an impossible Errand. I shall send Strength with them, and Power; and Man shall not trample it under foot: Tho' they may the carnal Body, they shall not the Work. Do not I declare to you these things? And can it surprize you, when you see the Accomplishment of them? How shall the Men of the Earth believe it is the Work of God, except they see the Accomplishment of the Promises, which he has made to them? O be careful of judging my Children, lest you are judg'd. Time will make it appear, to be what it is. 'Tis not a hasty Work, but a Work of Consideration to all.

IX. M. Beere, *December 29, 1707.*

Oh, great is the Cry of my Flock! Shall not I answer them? Shall not I strengthen those, that cry to me? Yes; I come now to fight for them. I will no longer leave my Children in the Wilderness. I come to watch over them. I come to be their Shepherd, that will never leave them. I am the true Shepherd; I know my Sheep, and my Sheep know me. I come now to lead them my self. I come now to instruct them my self: and who can hinder me? Who can keep my Sheep from me? None can. I assure you, I come now to strike those that will not hear, with the Rod of Indignation, with the Sword of my Wrath. And who can fly from me? Oh forsake, forsake your Sins, and come to Repentance. Come, and receive Mercy. Oh why cannot you believe that God is coming? Are you not cloth'd with Sin? Now he comes to cleanse you, you reject him. Oh what wou'd you do, if he shou'd reject you, when you cry to him for Mercy? Oh bow down your selves before God. Lie low before him, with Repentance, lest he make you bow, with the Rod of his Vengeance. Do not you know he has Power to cast you down in a moment? Therefore ought you not to bow down to the Ground; to pray to your God, who is the Giver of eternal Life? Oh can you do too much for him, whose precious Blood was spilt for you, who paid the Ransom for you, that all might be sav'd by and thro him, that follow his Ways? He is the Redeemer of your Souls: And can you sin against him? Oh wicked, hard-hearted, rebellious People against your God; Can you rise up against him? Will you more and more increase your Sins? Does not God bow down himself to you? He now calls you himself to Repentance: Now do you sin against him? Oh forsake your Sins, and pray to me with Repentance: for the Day of his Judgments draws near, in which he will strike the Wicked and Ungodly, if they will not hear, when the last Warning comes from God. But those that will repent, and humble themselves before him, shall partake

take of the Glory of *Sion*; which is going to be spread on this low Earth. Oh, can you say it is not of God, because he comes in this way? Shall not he, that is the Guider and the Creator of Man, chuse his own Way and Time? If you do expect a Day of his Glory and Magnificence, ought you to make the manner of his Coming an Objection? Can you say it is not of God? No, you cannot with a true Heart: Therefore, in what State are your miserable Souls, when God attests his mighty Power, when he makes it known for his Work? O judg not, ignorant People, lest you are judg'd. You are in Ignorance. You know nothing of the Ways of God. Who is greater than God? Who has more Power than him? Do not you own him to have more Power than any? If you do, why cannot you believe that this is the Work of God? Do not you think that God has Power to save all Souls, that are good and righteous? And do not you, that know any thing of the Mercy and Love of God, believe that he will keep those, that are in the ways of Righteousness, and obedient to his Commands? And it is known to all, that God will preserve them, that he will keep those that trust in him. Therefore, why shou'd you believe the Devil has Power over others Souls, more than your own? You believe God is greater than any, and has more Power than any: yet wou'd you give all to the Devil. Do not you expect a Day of Restitution of all things, wherein Refreshment shall come from the Presence of the Lord? Do not you acknowledg that this Day must come, at one time or other? Now he comes to refresh all Things, he comes to make all Things new, you reject him. Do not you expect the Calling of the *Jews*? If you do expect this time, you ought not to reject the least Appearance of him. And know you, O People, God is not hasty in his Work. He makes a beginning of all. And how know you but this is the beginning of that time? Search your own Hearts, and you will find them nothing but Ignorance. O search the Scriptures, and lay them o-
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pen before you ; and you will find many things, that are not yet fulfil'd : And you all acknowledg, you believe the Scriptures, as the Word of God. And do you not think all therein will be fulfil'd ? And how know you but this is the dawning of that Day, this is the beginning of the Day of God's Glory ? Do not you know that God is All-merciful to his People ? He will not strike the Wicked, without warning them. Now he warns them. He brings on his Work leisurely, that Man may be prepar'd for him : that he may not surprize them in their Sins ; but that all may be sav'd, that will hear and obey his Voice. O look into your selves, and bow down before God. Acknowledg his Mercy and Love to you, and do not rise up against him. Do not reject him ; but receive him, with joyful and glad Hearts. Oh consider with your selves, and be not hasty of judging : But come and obey the Voice of your God. Come, and hear his Call, whilst he calls to you by your Fellow-Creatures, by Dust and Ashes. Oh humble your selves before your God, and consider what you are in his Hand. You are but as a Leaf of a Tree, in comparison to his mighty Strength. Oh lie low before your God, and pray to him. Cry to him with an upright and humble Heart, and he will hear you. Oh search into it, and try the Spirits, as he has commanded you, that you may not feel the Heaviness of his Wrath. How can you excuse your selves, when God attests his mighty Power, and makes it known for his Work ? You cannot but say, that you have read of a Day, wherein his Glory shou'd appear a second time to Man. Oh judg not of the incomprehensible Ways of God. None knows in what Time, or Way, he will appear. Forsake your Sins, and turn to Repentance, that you may not feel the Wrath of God, that he will cast on the Wicked and Blasphemers of his great Name. O my Children, be humble, that I may exalt you with my Spirit, that I may fill you with my Graces. Oh be always watching and praying, for I am at the Door. The Days draw near, that I come to judg
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the World in Righteousness; to cleanse all from their Sins, and to create in all a new Heart; that all may serve me, in Spirit and in Truth; that all may adore and worship me alone, who am the living God, and Father of Mercys. Bless my Name: Exalt it, and fear it: And my Peace, my Love, my Blessings shall rest on all, that will hear, and obey my Voice.

X. M. Beere, *January 4. 1707.*

Now is the Call of the living God to Repentance: and those that will not hear, will I strike with the Sword of Vengeance. How long shall I call hard-hearted People, before they will hear? How long shall the Door of Mercy stand open to you, and you not enter in? Now is the Midnight Cry: The Bridegroom cometh: Go ye forth to meet him. Have you not been long told of that Cry? And yet are you not prepar'd for it? You delay the time, and think not of the Call of God, which must call all to Repentance. Oh reject him not. For now is the Time, that he warns you of the approaching Judgments: Now is the Time that he calls you. Oh receive him! Oh wo! wo! to him that has rejected his God, when he has so mercifully call'd to them. He calls, not as a rash Father, but as a Father of Mercy and Compassion. Oh the tender Love of God is great to his People! But you will not hear, nor consider. How will you answer for your selves, in that great Day, that draws near? Oh repent, and prepare your selves, with Oil in your Lamps, to receive the Bridegroom, that you may enter in with him: for, behold, he comes as a Thief in the Night; and when he comes, 'twill be too late to buy. Therefore, see, that you are all prepar'd to enter in with him. Now is the Time, that you are warn'd of these Things; lest you shou'd fall asleep, when he comes. Wo unto them, that he finds sleeping in Sin, and cloth'd with Iniquity, when he comes. Oh prepare your selves to receive him, that you may be call'd the Servants of the most high God. You have been long time warn'd, and foretold of this
Midnight

Midnight Cry: yet you are not prepar'd, ready to receive your Lord, who comes in Glory and Magnificence. You that have read in the Scriptures, have read of *John*, who came to prepare the way for your Lord and Saviour: He said, I am a Voice, crying in the Wilderness, saying, Repent, repent; for the Kingdom of Heaven is at hand. Have you not the same Call now, the same Cry? Yet you harden your Hearts, more and more. As *John* was, then, sent before the Coming of your Lord in Flesh; so are these my Servants sent, now, to warn you of his Coming in Spirit. For there is to be a Day of Restitution of all Things, wherein Refreshment shall come from the Presence of the Lord. And I have also told you, I will send Jesus Christ, that before was preach'd unto you: Therefore, from this you might expect a Day of his Coming in Spirit; in which he will restore all Things, as new again. He will cleanse all from Sin, and create in every one a new Heart; that they may serve their God in Spirit and in Truth. Therefore, you are not ignorant of this Day; but as you make your selves ignorant. But God knows the Secrets of all Hearts, and nothing can be hid from him. Oh rejoice, my Children, that you see the Day of Christ, your Lord and Saviour, reigning in Spirit: That he accounts you worthy to suffer for his Name's sake, who suffer'd for all. The Day draws near, in which he will try all: And happy are they, that are faithful to him. Them will he enrich with his most precious Graces, and Treasures. I have now call'd but a small Number; but it shall increase more and more. I have pick'd out but a few, that is to suffer Reproach for my Name's sake: But my Power shall appear greater. For by the weakest and frailest Instruments shall my great Work be done. I come now to confound the Wise, and to bring to nothing the Understanding of the Prudent. I come to instruct my People my self: and to lead them in my ways, that they may not turn aside. Oh rejoice, my Children, that now hear my Voice. I come, in a few Days, to call
you

you to suffer for my Name's sake. But fear not: for then shall my Power be shewn. Bless my Name. Glorify it. Be obedient to my Commands; and my Peace, my Love, and my Blessing shall rest upon you.

XI. M. Beere, *January 20. 1707.*

Oh reject me not, when I call to you so mercifully. Like a tender and compassionate Father do I call: Receive me. I come not in Wrath; but in Mercy and exceeding Love to my People: And happy are they, that receive me. On them will I pour down my Blessings. Them will I enrich, with my most precious Graces. But, wo to them, that rise up against me, with stubborn and rebellious Hearts. On them will I lay the Heaviness of my Wrath. None can fly from me, in that Day: None can escape my terrible Judgments. Therefore turn to Repentance, while I call you in Mercy and Love. Lie ye low, before your God: and then will he hear, when you call upon him. Bow down your selves in Humility, before the great God of Heaven and Earth. O how can you reject him? If you search into your own Hearts, is not every one of you cloth'd with Sin? And who can purge them away, but God, whom you now rise up against? You do all acknowledg, you are sinful and wicked. Why then shou'd you reject such a gracious Call, that can cleanse you from your Sin? For know, ye must be cleans'd, before ye can enter into that glorious Kingdom: For nothing impure, or unclean, shall enter therein. See then, that you are cloth'd with the Garments of Righteousness, and prepar'd with Oil in your Lamps. Delay not the time: for I now call you, that you may be prepar'd against that Day. O consider, and be wise. You ought, every one, to search into such a great Work: and pray in secret to your God, to make it known, whether it be of him, or not. But, I say, I hear but a few such Prayers: But those that I hear will I answer. I say unto you, my Children, if you see but the least Appearance of such a Call from God, bow down in Humility and Prayers continually;

tinually; that you may know, whether it be from God. For a terrible Day is approaching. The great Creator and Judg of all—I say unto you, my Children, all, that rise up against me, do acknowledg, that God has more Power than any; and that he is greater than any, and is to be serv'd in Spirit and in Truth, and not in the Vanities of the World. But, tho they do acknowledg this, they do not follow what they know. For, if you believe God can do all things, why do you not believe he can do as great Things, as is promis'd in this Work? But, because it is an extraordinary Call, to all, to repent of their Sins, they do reject it. Oh, great; Oh, great is the Vail, that is to be rent from before their Eyes, before they can see into this great Work! For, I tell you, there is a Cloud of exceeding Darknes before them, that must be done away, before they can come to the true Light and Knowledg of God. Oh rest your selves contented; and put your Trust and Strength in God: and then you'll be on a sure Rock, that will never fail. For if this be not of God, it shall not long stand upon the Face of the Earth. Oh do you think your God, who is so merciful, will suffer them, who do trust sincerely in him, and pray with an humble Heart; do you think he will let you be drawn aside? No; I say, the Devil cannot have Power over the Messengers of the Lord, if they are faithful. O my Children, that now hear my Voice, I direct it unto you; let your Strength and Trust be in the living God. Build on him. He is the true Foundation. And then, let this prove what it will, that God, you have truly and sincerely serv'd, is your God, and will be for ever. But, I assure ye, my Children, I come to satisfy you in a short Time. For I come to give full Attestation of my Work. I come to satisfy the Soul of every one, that's thirsty: Therefore come to me, every thirsty Soul; and I shall fill you with the Wine of eternal Life. Oh do you think, or believe, that God, who is all-merciful to his People, to the Workmanship of his Hands, that he will let those, that do truly and

sincerely trust in him, be drawn aside? No: Banish all such Thoughts away. I say unto you again, an evil Spirit cannot approach the Servants of the living God. Do you think, I wou'd let such weak Instruments to be drawn aside? Such as have trusted in me? No; I assure you, I will not. But in such weak and frail Instruments will I be glorify'd. Oh prepare your selves for that great and glorious Day of your Lord, that is approaching, and even at the Door: And happy are they that are prepar'd for it. I assure you, now, my Children, I come to establish the Church of Christ on Earth. I come to take unto me *Sion*: She shall be no longer forsaken. Her Glory will I establish on Earth: And those that are faithful, shall partake thereof, in a short time. I assure you, I come to make my Almighty Power known. My Arm of Strength shall be extended, and shall not be drawn back, until I have fulfill'd all my Promises. Therefore wait. Be always watching, and praying; ready to receive your Lord, when he comes. Now is the Midnight-Cry gone forth; Behold the Bridegroom cometh: Go ye forth to meet him. I have long told you of this Cry: yet are ye not prepar'd for it. Many have rejected this Cry, and wou'd not hear, but stop their Ears, when the Lord their God hath call'd them to Repentance. On such obstinate, rebellious Sinners shall my Judgments fall. And they cannot say but I am merciful, that I have so long call'd, and warn'd them of that Day. But they wou'd not hear. Therefore have I fulfill'd my Promises to them: O my Children, hear my Voice, and obey it, and you shall not feel the Heaviness of my Wrath. Open the Door of your Hearts, and I will come in. Therefore reject me not, when I make such gracious, and merciful Offers. O my Children, prepare your selves to meet with great Stumblings, and great Difficultys. But pray to your God; and then he will strengthen ye, that ye may not stumble at them. For, behold, I bring Folly upon Folly, to confound the Wisdom of the Wise, and to bring to nought the Understanding of

of the Prudent. For I shall cast away all Self-Righteousness, and the Wisdom Man hath built up in himself, and make him a Temple pure, and holy to me. Oh, the Day of your Trial draws near : And I shall try you every way. Therefore see, that you are faithful. For those, that will not bear the Trial of the Furnace, shall I cast away. Oh see, that ye are prepar'd, for this Day ; for I now declare it is at hand : That, whensoever it comes, you may be prepar'd for it. Therefore bless my Name : fear it, and exalt it, and my Peace, my Love, and my eternal Blessings shall rest upon you for ever.

XII. M. Beere, *February 16. 1707.*

My Children, wait with Patience for further Attestation of my Work. Have not I said, that I will not be directed by Man ? I will not come in their Ways, nor Time. For I have said, they know not what is best for themselves : Therefore I will come in my own Time. And when I see good, all things shall be accomplish'd. Not one Tittle of my Promises shall fail. No ; I have declar'd them ; and I will fulfil them. Therefore, wait ye patiently, praying for the Accomplishment thereof. Oh be always watching, and praying. Clothe your selves with the Garment of Righteousness, then shall ye be invited to the Marriage-Feast. Yes ; I say, you shall be Partakers of the Supper of the Lamb. Oh, hear, and obey this Voice, which I now direct unto you. I call not to one ; but to all. For, I say, you have, every one of you, need of that Garment : Therefore, see, that you get it ready ; lest I surprize you. For, I shall come in that Day, and Hour, in which I am not expected. I shall surprize. But see that I surprize you not in your Sins : But obey this Voice, that will cleanse you ; and purify you ; and make you clean Tabernacles, for my Holy Spirit. Oh come ; come, my Children ; come, that I may cleanse you, and purify you. For, I say, you are all cloth'd with Sin ; which must be all cleans'd away, before you enter the Kingdom of Heaven. Yes ; you must every one be cloth'd with the Gar-

ment of Righteousness, before you enter into my Holy Temple. Therefore, my Children, see that you are prepar'd, ready to receive me, whensoever I shall come : And, then will I clothe you with glorious Robes, and crown you with the Crown of Glory. Then shall Peace, Joy, and Tranquillity, rest on the Face of the whole Earth. But, I say, my Children, before you arrive to that glorious State, you shall meet with great Trials. Yes ; I shall try you, as Gold in the Furnace. And happy, eternally happy are they, that will bear that Trial. Therefore look unto your selves, every one of you ; pray to me continually for Strength : for of your selves you can do nothing ; no, nothing. Nothing short of the Arm of the Almighty can support, and uphold you, in those great Trials. But, know ye not, that thro Troubles, and many Tribulations, must ye pass ; before ye can inherit the Kingdom of Heaven ? Do ye not see, that my Prophets of old were persecuted ? Nay, even your Lord himself ? Therefore, can you think to escape ? I tell you nay. There is not one of my Servants, but what shall be persecuted for my sake. But what is that Persecution ? It is nothing ; if ye consider, that by that will your Souls be made eternally happy. Oh, consider of these Things, which I have said, you shall pass thro ; consider, and you will find, nothing short of my Almighty Power can stand in that great Day. Therefore, see that ye continually pray for Strength ; for, I say, of your selves, ye can do nothing. See, that ye trust not on your own Strength ; for, I say, such, as so do, shall certainly fall. But those, that will cry unto me for Strength, shall have it. Those that trust on me, saying ; Oh Lord, thou art strong ; on thy Almighty Arm will I lean ; they shall stand that Trial. Therefore, see, that ye cry, every one, so unto me. For, I say, the Time cometh, in which none, no not one, but the Servants of the most High, can stand. No ; nothing short of his Power can support, and carry them over that Sea, they are then on the Brink of. Oh terrible is that Day, my Children.

Therefore,

Therefore, see that you pray unto me continually, that I may support you: for without me ye fall. But I say, my Children; Things, that seem impossible to Man, will I do: And it shall be at such Times, when none can help; that nothing but Calamitys, and Desolations, appears, then will I help. Yes; in that Time will I appear. When all Ways has been try'd, and nothing appeareth unto Man, but his Destruction; then, will I appear for his Deliverance. Therefore, my Children, can you think, that I will appear for your Help, when you can help your selves? No; I will not. For, then will the Enemys of my Appearance still rebel against me; saying, We see nothing of the Almighty Power of God in this. Oh, think you, I will appear to be laugh'd at? I tell you, no; but I will appear to be glorify'd. And it shall be, when you are in the greatest Danger. Have not I said, that I will be glorify'd in your Sufferings? And, how can that be fulfil'd, if you do not suffer? What have you suffer'd yet? Nothing, if you consider who you suffer for. Know ye not, that ye suffer for a Master, that will recompence you? Oh, consider of these things: and, I say, you will suffer with Joy. But, if you do not consider of these Things, but look out unto the Pleasures of the World; then will your Sufferings appear unto you, as Death. For they are not pleasing unto any, but to those that look unto their God, as their Master, for which they suffer: And, I say unto such as so do, Sufferings shall be Joy to them. Look unto your Lord, and you will find he was unwilling to suffer Death; but said, If it be thy Will, let this Cup pass from me. But, it was my Will, that it shou'd not: therefore did he yield unto it. Oh, see, that you consider these Things, and your Sufferings will not seem so hard unto you, as otherwise they wou'd. But, I say, they shall be terrible. But, fear not, my Children: For then, then will I appear for your Deliverance. Yes; when you are in Affliction, then will I console you; and when Sorrows will surround

you, then will I be your Comforter. Therefore, fear not; but rejoice, and be exceeding glad. For glorious is that Crown, which you shall be crown'd with, in the End: Glorious is that Kingdom, in which you shall enter, in the End. Therefore, fear not; but be strong in me, your God. Trust in me, who will never, never fail you. No: I am a sure Foundation, I am that Rock, which will never fail. Therefore build on me: for I am strong. My Children, receive these Things, which I declare unto you: And see that you are prepar'd for that Time. Obey my Commands, which I have given you; and fear not: For, as long as you obey me, I will preserve you; and keep you when in the greatest Danger. Therefore fear not; but obey the Commands, which I have given you.

XIII. M. Beere, *May 13. 1708.*

Oh, think you, that I wou'd so long lye still, and see Satan so ruling in the Hearts of my People? Or do you think, that I am deaf to so many humble, sincere, and fervent Prayers, which I hear? No; I am not; neither will I turn my Back to the sincere Seeker of me. No: But, as I have been, so will I still be gracious to the upright Seekers of me: and every one that seeks in Sincerity, shall find. For I am, as I have declar'd, a God nigh at Hand. Therefore, my Children, be ye strong; and know that I will work your Salvation: but ye must work also. For if I shou'd bring that Soul to eternal Happiness, that still sinneth, and sleepeth in Iniquity, how cou'd I be God? For God is good; and nothing unclean or impure can enter his holy Temple. Therefore, know, every one of you, that you must work with me: and, if you will discharge your Duty faithfully, then shall all things go well with you. For unto the upright in Heart will I appear altogether glorious; but unto the wicked, will I appear terrible. And, behold! the Time cometh; is even at the Door, wherein I will appear: Therefore look to your selves, every one of you. 'Tis high Time for you, to improve that Talent, that I have given you.

you. Therefore be you up, and doing. Be ye ready, that when I call, you may freely reign all; even your Lives to follow me. For, altho it is now a bitter Draught to drink; if you will be watchful, when I call you to tast of it, it shall be sweet: For I will turn Water into Wine, whereby your Souls shall be made merry, and made to sing forth the Praises of your God. And, in that day, will I make the crooked Path streight; and the rugged Path, plain. For, behold, I will rend the Heavens, and come down; and the Mountains shall flow down at my Presence. So terrible shall the Majesty of the Most High appear, unto all the wicked, as that the highest shall fall down. In that Day, will I answer my Prophet. Therefore, see that you humble your selves, more and more; and then will I exalt you. For behold, the great and terrible, and also the great and notable Day of the Lord, now cometh. Now will he make his Entrance. Yes; I say, as a King shall he reign; attended with the glorious Host of Heaven. And that Day shall be unto the Wicked the great and terrible Day of the Lord: For terrible shall he appear. But unto the righteous, it shall be the great and notable Day of the Lord; wherein he will appear, and work notably, and wonderfully. For every Thing, that will not then bow, shall be trodden under Foot: But those, that I find prostrate before me, will I lift up; and make them to know, that the Lord their God is now come for their Deliverance. For now is Deliverance coming unto *Sion*: and her desolate Wilderiness shall be made a pleasant Garden; wherein I will delight to walk. For the Tree, that bears no Fruit, shall be then cut down; and cast into the Furnace. But the Tree, that beareth Fruit, will he, then, put more Life into: and that shall grow and bear Seed unto his Glory. See, my Children, therefore unto your selves; and let this be an Encouragement unto you, to prepare for the Day of your Lord. Be you humble, that I may exalt you; and be you empty, that I may fill you. See, my Children, that every one of you strive to obey this

Command : and then shall my Peace, my Love, and my eternal Blessings reside in your Souls.

XIV. M. Beere, *Tuesday June 22. 1708.*

Be ye strong, my Children, leaning on me, who is able to support ye. And tho I leave ye for a moment, do not ye doubt; nor repine. For, know, I will perfect that Work, which I have begun. Rejoice ye, therefore; and know, so long as ye keep close to me, my Presence shall not depart. But I have withdrawn, for a Time, to try your Faithfulness. But know, now I am return'd agen: Now am I shew'ring down divine Consolations, into every Soul; whereby, they shall be made to chaunt forth the Praises of the living God. Let these Words of Comfort encourage you, my Children: and assure you, that I am not withdrawn, but am now come to satisfy every Soul, that has thirsted after me. Let this be a Motive to you, my Children, to encourage you to walk more humbly, and circumspectly, before me. Strive you; and I will help: for I am a God nigh at hand, to help every one, that crieth unto me, with a sincere Heart. Therefore, call ye loud; and I will hear. Knock, and I will open unto you; and receive you into the place of my Rest. Then shall my Presence be always with you, and my Blessing flowing into your Souls, continually; by which you shall be refresh'd. This State, my Children, is worth your striving for: Therefore do you discharge your Duty; and you shall arrive to it. Then will I make a final Separation, betwixt the faithful and unfaithful; betwixt the Wheat and the Chaff. Then will I call you to an Account; and those, that have improv'd their Talents, will I receive up. But those, that have slumber'd, and slept, and not observ'd to improve that, which I have given them, will I reject. And that you might arrive to this ever blessed State, have I, a long time, call'd you. And some has heard; but others have stop'd their Ears, saying, This Call is not to me; Neither am I guilty, of what is here charg'd: therefore will not I concern my self: Let those take it, whom it concerns.

This

This Language, my Children, have I heard; but, being merciful, did not then strike. But, if they long go on after this manner, I will. See to your own standing, my Children, that that be sure, being founded on your God, which will never fail you. Then shall ye hold out unto the End; and, in the End, gain that Crown, for which you have run. And in Order thereto must ye be always watching and praying, lest Satan get Possession; which if he does, you will be led out of that true Path, which you are now going in. See, my Children, that you receive this Warning, which I have given you; and thereby be made to attend more frequently on me: which if you do, I will rectify those Faults, which are, now, among you.

XV. T. Dutton, *Sunday Nov. 9. 1707.*

Let no Concern be upon you. Many are the Places, in the New-Testament, in which your Lord's coming again is mention'd. And very many are the Places, in the Old-Testament, that speak of a glorious State of the Church, here on Earth: A triumphing State of the *Jews*: A Time, when *Jew* and *Gentile* shall be one Flock: A Time, when the Prince of Peace shall be establish'd upon the Throne of his Father *David*. A Time, when Nation shall no more rise against Nation; nor Kingdom against Kingdom: When the Lion and the Lamb shall lie down together: When War is to be learn'd no more. The Prophet *Daniel*, speaking of the Kingdoms of the Earth, saith, That they were given to the Saints: And that they held the Kingdom, for ever and ever. I have said, that my Spirit shall be pour'd out upon all Flesh: That I will instruct immediately: That my Law shall be written on the Heart of each one: That he shall have no need to enquire of his Neighbor: to ask his Pastor, or his Teacher, which is the Way of the Lord: for he shall know it by my immediate Teaching. All are ready to allow, that this Prince of Peace, that is to take to himself the Scepter, is your Lord and Saviour Jesus Christ. But When;
When

When is he to take the Scepter? When is he to be establish'd upon his Throne? When is he to rule all Nations? When is he to have the Heathen for his Inheritance, and the uttermost parts of the Earth for his Possession? When is every Knee to bow to him; and every Tongue to confess, that he is the Lord, the Saviour of the whole Earth? That they know not. And almost all have interpreted those Prophecys, of this glorious State of the Prince of Peace, in a metaphorical Sense. They have clouded the most glorious Part of my reveal'd Will. They have over-look'd the principal Part of my Revelation. This Coming of the Lord, which, apparently, is the taking to himself the Scepter, to rule all Nations; apparently, the entering into his Kingdom; apparently, the Making himself the Great Shepherd; and all the People of the Earth, that hear his Voice, his Flock; apparently, the Time, in which the Prophets and the Psalmist call upon the Earth, and the Inhabitants thereof, to rejoice; They have made this his Coming, to dissolve all Things; to destroy all Things; to put an End to the World. Have you not been so taught? Oh, 'tis too too apparent, ye have been so taught. And yet, say ye, What need have we of a Message from Heaven? Have we not the Law and the Prophets? Have we not the Old and New Testament? What shou'd we have more? O ye blind! Ye have the Old and New Testament; but ye have not seen the Things contain'd therein. Ye have thought your selves able to understand every Thing, I have reveal'd therein, by your own Strength. But it is miserably apparent, that ye not could not do it. Nay ye have overlook'd that, that shines the brightest. That very Time, that very Thing, which almost all the Parts of my reveal'd Will point to, ye have not seen. It will appear, to your Shame and Confusion, that almost every Thing was but typical of this great and flourishing State, that is now approaching. And yet ye say, Ye have no need to be told of these Things. Ye are

are wise. Ye know enough already. If ye knew these Things; why have ye not prepar'd your selves, for the coming of your Lord? Why are ye not ready to receive him? Why have ye not the Wedding-Garment on? Why are ye not clothed with Robes of Righteousness; that ye might be admitted unto his Marriage-Feast? If ye knew these Things, the more are ye to blame, that ye are not better prepar'd. But if ye know them not; then be wise, and take the Advice, whilst it is given you. Make your selves ready: For, be ye assur'd, your Lord is at the Door. And tho he be the Prince of Peace, yet he comes to judg the Earth. For with Justice and with Judgment, will he be establish'd upon his Throne: Justice done upon his Enemys, and all his Opposers. They shall be brought out, and slain before him, that wou'd not, that he shou'd reign over them. Terrible Judgments and Desolations, pour'd out upon the Earth. All the Ungodly destroy'd from off it. Then comes his peaceful Reign, in which Nation shall no more rise against Nation; nor shall they learn War any more. All Pride, and Envy; all vain Glory shall then cease. Ye shall be a People, holy unto the Lord: His Spirit shall be upon you. Ye shall drink of that Fountain, that cleanses you from all Corruption. The Serpent the Tempter shall be excluded out of this blisful State. Ye shall all be a willing People, unto this your Lord, in the Day of his Power. This is the Beauty of Holiness; when the Wisdom of the Lord will be display'd, in his creating this Earth, and Man upon it. Then shall ye love the Lord your God, with all your Souls, with all your Might and Power; and your Neighbour as your self. All Fraud, Rapine, Violence, Envy, Malice; all Vices whatsoever shall cease. Nothing unrighteous can inhabit in this holy Mountain. Oh, what manner of Men ought ye to be, if ye look for these things? If ye do expect, that your Lord will come, to fulfil the Prophecys of his triumphant Reign, here on Earth; as well as he did, to fulfil the Prophecys of his Humiliation.

miliation. Oh be wise ; and prepare your selves then for his Coming. The Pleasures of this World endure but for a moment ; even if the end of the present Constitution of things were not come. And by sticking close to them, you lose an eternal Weight of Glory. Your Lord, when he comes, will sit as a Refiner. It is not an Appearance of Sanctity, that will do. It is not a making long Prayers ; a being seemingly religious ; a frequenting Places of Divine Worship, constantly ; or observing the Ordinances. No ; 'tis not every one that saith unto me, Lord, Lord, that shall enter into this Kingdom ; but he that doth the Will of my Father. And who can say he hath done the Will of God ? And if you can't say it, han't you then need of Repentance ? Oh, ought ye not to humble your selves, before this Judg ; to lie low, and, with grateful Hearts, accept his Mercy, while it is tender'd ? to lay hold of his Offers of Pardon ; to receive him, when he comes as a gracious Father, that you may not meet with him, as an avenging God ? Every thing, that is not pure Gold, will not abide the fiery Trial, that is now approaching. All the Works of Mens Hands, Wood, and Hay, and Stubble, will all be consum'd. No ; it must be pure Holiness : It must not be an outward form of Profession, that will do. Ye know what your Lord said, that ye shou'd be question'd, whether ye had visited the Sick, clothed the Naked, fed the Hungry ; reliev'd those that were in Want, in Misery, in Prison. And therefore put those Questions to your selves. Let every one ask his own Conscience, how he hath discharg'd his Duty, in these things. For God will put it to him, whether he does or no. Your Saviour bid you make your selves Friends of the Mammon of Unrighteousness. How was this ? Was it not by clothing the Naked, feeding the Hungry, and relieving those, that were in Want and Misery ? But have not ye, like Prodigals, consum'd your Talents, to gratify your own vitiated Desires and Lusts ? Hath not your Charity been miserably cold ? And where there hath been some Ap-
pearance

pearance of it, hath it not been more out of vain
 Glory, than real Design to do the Will of the Lord
 therein? Oh, when the Searcher of all Hearts
 comes, he will find a great deal of Rottenness, in
 those that think themselves sound. When he comes
 to bring the Life and Actions to the Rule of his
 Word, the streight Rule; they will be found to
 have wretchedly warp'd from it. Oh, how few
 is there, that have made it their Business, to in-
 quire into the Will of the Lord; and have endea-
 vour'd to obey it! Is not Religion dwindl'd into
 Custom? Do not Men put on a face of Religion
 and publick Worship, more because it wou'd be a
 Shame to do otherwise, than out of real Piety? Oh,
 I the Lord see your Hypocrisy: it is great; even
 in those Hearts, that think they are far from Hypo-
 crisy. The Pharisees of old thought themselves
 devout Men. They were strict Observers, accord-
 ing to their Way, of the Law. They were scrupu-
 lously nice; paying Tythe of Mint, and Cummin,
 and Annise. But what were they within? Full of
 Corruption. Your Lord tells them, they were
 painted Sepulchres. And there will be a great many
 such found now; Men, that appear with a Face of
 Sanctity; but within are full of Deceit, of Cove-
 tousness: that are scrupulously nice, in things of
 small moment, to gain the Repute of just Men;
 but, in their Minds, wou'd devour Widows Houses:
 that let slip no Opportunitys of Gain: whose
 Contrivance, whose Study is, how dexterously to
 deceive their Neighbour. Shall not I the Lord
 judg, for these things? Shall not I call the Earth
 to account? These things are continually before my
 Eyes. The Cries of your Sins are great, and moun-
 ted up to my Throne: And I am coming down, now,
 to visit the Earth; and will visit it with dreadful
 Desolations. But I, in my Love and Compassion,
 send you first a Voice; because I wou'd not the
 Death of a Sinner, but rather that he shou'd turn
 and live. Therefore, those that do hearken to this
 Voice; that do obey this my Call; that do turn from
 their

their Wickedness; they shall be safe, in this Day, that shall burn as an Oven. I will cover them with my Hand; and will save them in the Day of my Wrath. Be ye wise, therefore. Consider it is of the last Importance.

XVI, T. Dutton, *Sunday, Jan. 4. 1707.*

Before your Lord came in the Flesh, he had his Fore-runner. He cry'd, Prepare ye the Way of the Lord: Repent ye, and turn from your evil Ways: Make your selves ready; for the Kingdom of Heaven is at hand. Was this a Voice, that did evil unto any one? Cou'd any one have any just Reason, to evil intreat the Messenger, that brought this Voice? On the contrary, ought not such a Messenger to be receiv'd with Joy, and Thanks, and Praise, unto the great God that sent him? Was it not the Duty of all, to hearken unto the Voice; to prepare themselves; to make ready for the Kingdom of their God? Whether the Voice had prov'd true, or no; such a Repentance, and turning unto God, and making themselves ready cou'd not have harmed them. For, what they did in the Sincerity of their Souls, God, who sees all things, wou'd reward. So that, whether *John* the Baptist had been a true Fore-runner of your Lord or no; an Obedience to his Voice wou'd have brought Peace, Joy, and Satisfaction unto them. Because, by it they were brought nearer to God; in whom alone is Happiness. Your Lord was to be again reveal'd from Heaven. This second revealing of him is declar'd to be a Time of Joy and Triumph of the Church of God: A Subject of Praise unto every one, that does make himself ready for his Appearance; but a Subject of Dread, and Terror, and Misery unto every Soul, that is not prepar'd. Because, at his second coming, he comes as a great King, with his Rod in his Hand; and every one that is his Enemy, he will dash to pieces, with this his Rod. Now every one, that does not prepare himself, and go forth to meet him, is his Enemy: and shall feel the dreadful Strokes of his avenging Hand, for not paying Homage unto his great Lord and King. If so, then is there not the greater need,
that,

that, before his Coming, a Cry shou'd be made, saying; The King cometh, make ye ready: Prepare ye the Way of the Lord: Repent ye, and turn from the evil of your Ways; for the Kingdom of Heaven is at hand? Now, when any such Cry, as this, is made; can the Voice do harm to any one? Can his Repentance hurt him? Can his making himself ready for the Kingdom of God, turn to his Disadvantage? Has he any just Cause to evil intreat those, that make this Proclamation? Nay, ought he not, on the contrary, with a joyful Heart, to examine into the Voice, that goes forth; and if he can find the least Appearance of its being the true Voice, then to join in the promoting and promulging it? But however, whether he has that Satisfaction or not; it is his Duty to repent, and make himself ready: For, that he was commanded always to do. If the Voice shou'd not prove the true one; he has been a great Gainer, if it has turn'd him to the Lord his God. But God has not left Men to these Uncertaintys. There is a sure Way of knowing, whether the Voice be his, or no; a Way that will not fail, nor deceive them: And that is, by lying low before their God, and enquiring of him directly; earnestly contending with the Fountain of Wisdom, to guide and direct them in every thing, that does so much concern their eternal Welfare. This, every Soul ought to make use of; and when he does meet with a Conviction, give God the Glory. For, God will have all to know, that every good thing, they receive, does come from him: that every step towards their eternal Happiness, is order'd by his Guidance and Direction. This is, therefore, a sure and safe Way; and ought to be made use of, by every one. But, see what a miserable Estate those do bring upon themselves, that run counter to this. They run on in their Wickedness; and so are sure to be unprepar'd, when their Lord does come, in case it shou'd prove his fore-running Voice: And, thereby, they do highly aggravate their Guilt, and will encrease their Punishment: for that they were so graciously advertis'd of their

Lord's

Lord's Coming, and wou'd not hearken thereunto. But if, instead of not only despising the Voice, they also evil intreat; and endeavour to suppress the Messenger and the Message, that the great King has sent them, in his Love and Mercy; won't his Wrath flame out against them the more, for such an ungrateful Outrage? And when they blindly run on, and wilfully stop their Ears; and will not concern themselves in so momentous an Affair; when they are all along Enemys to God and his Holiness; and all stand in need of Repentance; will it not be just in God, to give them up to their Blindness; and so suffer them to draw down his Vengeance, on their heads? Nay, when God, in his Mercy, warns them of desolating Judgments, impending, ready to fall down upon their Heads; and they know, that their Sins did highly deserve the Divine Vengeance; yet wou'd not hearken to the Warning; is it not just, in God, to let the Torrents of his dreadful Fury flow down upon them? The Voice requir'd no more of them, than they ought always to have done: and therefore, whether the Voice were true, or no, they ought to have been prepar'd. How blind, how obdurate, how miserable then are those, that now denominate themselves by my Name, call themselves Christians; say they are the Children of God, and yet regard not the Law that I have given them, the Rules and Directions, that I have left them; that say, they love me; and yet, when I come to them, shut the Doors against me? Does not this make it apparent, that they have only the Name; but not the Life of Christianity? If they had lov'd to have the pure Precepts of the Gospel flourish; if they truly desir'd, that the Law, that their Saviour gave them, shou'd be observ'd; then wou'd they rejoice, that any sort of People, whatever, wou'd endeavour to bring about so commendable a Work: and every one wou'd give Encouragement, and put a helping hand unto it; let what wou'd be the Motive. So long as nothing but the pure Precepts of the Gospel were inculcated; so long as nothing erroneous was taught; every
Christian

Christian Soul ought to say, unto the Labourers in the Work, Go on prosperously; we wish you good luck: We pray that the great God of Heaven and Earth may help you; and strengthen you to bring about what will be of so universal a Good to all; and what we ought so much to lament the Loss of. But ye see, that, tho this Voice brings nothing contrary to the Word of God; inculcates nothing, but the pure Precepts of the Gospel; preaches up nothing, but what God himself had enjoind to be taught; all join hand in hand to suppress the Voice, to stifle the Work. All Hands are lifted up, to evil intreat the Messengers. Nay, tho they come with the most joyful News, that ever were brought to the Sons of Men; to tell them, that the Lord Jesus, that bought them with the Price of his Blood, is now coming to rule over them himself; that he, as a good Shepherd, is coming to lead them into the overflowing Pastures, which he, in his Love, has provided for them; in which Pastures, Joys, Delights and Ravishments never cease: yet you see scarce a Soul will seriously apply himself to his God, to know, whether he has sent forth this joyful Voice, or no. But on the contrary, they wou'd do, as their Fathers have done; stone the Prophets, and evil intreat the Messengers, that God in his Love hath sent to them. I have, already, given extraordinary great Evidences, that the Voice is mine. They ought to look into the Scriptures, and see what were the Evidences, that the Holy Spirit then gave. You will find, that Peace, Love and Meekness, Gentleness, Forbearance, a Temper forgiving and forgetting all Injurys and Wrongs, were Badges, that the Person was operated on, by the Holy Spirit of God: And that the Gifts of Prophecy, the Gift of Exhortation, the Gift of Prayer and Praises unto God, the Gift of Revelation, the Gift of discerning Spirits, the Gift of Languages, the Gift of Healing, the Gift of interpreting Tongues, and the Ministration of the same Spirit unto others, were more extraordinary Evidences, that the Persons were

acted by the Holy Spirit of God. Now, it is apparent unto any one, that will make a Scrutiny, that the greatest part of these Gifts are already apparent, in these Messengers, that I have sent forth. And if so, how can Christians, that have the Word of God, and see in what manner he has reveal'd himself, and cannot but must know, if they wou'd examine into it, that God has often spoke to Man, and not given such extraordinary Evidences of its being his Voice, as are already apparent in these Messengers; How can they excuse themselves, before the Bar of the tremendous Judg of Heaven and Earth, when he comes to plead with them, in flaming Fire; taking dreadful Vengeance on every Soul, that will not fear his God, and obey the Gospel? But so much are they in Love with their Sins; and so averse unto the Voice of God, that bids them repent; that they will, by no means, be brought to believe, that it is God that calls; till they see his out-stretching Arm ready to strike them, and the Strokes ready to come down upon their Heads. Therefore do they greedily lay hold of all manner of Calumnys and Objections, against the Appearance of the Message being from God: Not at all considering, that just thus did the Jews by your Lord and his Apostles; and that, therefore, they, seeing the Error of them, ought to take another Course; and apply themselves to God immediately. But what is it, that they do not say, against the Messenger and the Message? And when, to some of them, it is evident, that a supernatural Power does operate on the Persons of the Messengers, they cry out, The Devil is in them. And will, against Scripture and Reason, believe, that the Devil himself will possess the Souls of Men, and draw them nearer and nearer unto God; and preach up the pure Precepts of the Gospel; perform the Office of the Fore-runner of Christ coming in his Glory; that he shall be divided against himself; and preach up Righteousness, with an extraordinary Force and Energy, in one place; and preach up Wickedness in another; than, that God, in his Mercy, shou'd,

shou'd, as he always has done, warn the World, before he brought his desolating Judgments on it. Are these Christians? Are these taught and instructed in the Ways of God? Or can they say, that they love him, and desire that his Glory may be exalted here, on Earth? However they may deceive themselves, and delude their own Consciences; it is apparent that they prefer their own beloved Lusts, the gratifying of their own Desires, before the Glory of God; which ought to be their only End. Can they say, that they love God with all their Souls; when, for his Glory, they will not part with one Sin? Your Lord said, that if the right Eye did offend them, or the right Hand, it were better to pluck it out, or cut it off; than, by enjoying them, they shou'd be excluded the Kingdom of Heaven. But ye see, that the covetous Man wou'd keep his Covetousness; and yet go to Heaven: and in like manner, the Drunkard wou'd keep his Drunkenness; and yet go to Heaven: so wou'd the Whoremonger, the Adulterer, the Murderer all go to Heaven; and yet run on in their Wickedness. All have their right Hands, and right Eyes, beloved darling Lusts, which they all wou'd keep, and yet hope to be admitted into the Joys of their Lord. But let them not deceive themselves. For they that will not, for their Lord's sake, forsake all things of this World, much more every Sin that is offensive to him, are not worthy of him. They deceive themselves, like the Scribes and Pharisees; they put on a formal Profession of Religion. If we, say they, perform such and such Dutys, which are what the Generality of Christians do perform; there is no Question, but we still shall have our Portion in the Kingdom of God. But they do not consider what your Lord said to the People, that follow'd him; that, except their Righteousness exceeded the Righteousness of the Scribes and Pharisees, they shou'd in no wise enter into the Kingdom of Heaven. The People of those times look'd upon the Scribes and Pharisees, as holy, devout, and strict Observers of the Law. Indeed, they

did put on a very great formal Profession of what was their Duty: They were so scrupulously nice, that they paid Tithe of Mint, Cummin and Annise; they made long Prayers; they were very exact in their Behaviour, before Men; and appearingly, very devout at their Worship before God. But God, that looks on the Hearts, saw that they were Hypocrites; that they did all this, more to be esteem'd of Men, than truly to serve the Lord their God. And this is what is too too apparent amongst you, at this Time. There are a great many formal Observers of the Ordinances of Religion: They go, with a solemn Appearance, to the Places of publick Worship: They attend at the Sacraments, and appear with Signs of Devotion. But God, who sees their Hearts, knows they are Hypocrites, as the Scribes and Pharisees were: That they do these Things, to preserve a good Repute and Esteem amongst Men: And that, notwithstanding all this Profession of Religion, they are guilty of Rapine, and Violence, and of Fraud, when they can do it covertly. Instead of loving their Neighbour, as their self; they, by all the secret Ways they can, injure, and do Evil unto him. Instead of forgiving one another, that their Trespases may be forgiven, by their heavenly Father; they are ready to take all Opportunitys to revenge. Instead of speaking Truth, every Man with his Neighbour; they lie, and swear falsely for Gain. Instead of doing to others, as they wou'd be done unto; they do just the Reverse of it. Wo, wo, wo be unto you Hypocrites. I will, now, lay you open unto the World. The Eyes of the People shall see, that, notwithstanding your pretended Zeal for the Lord and his Holiness, that you meant no such Thing; that you never had it in your Hearts, to promote the Glory of God, further than did consist with your own temporal Enjoyments. Oh, miserable, miserable will ye be: For I will so work, as that I will intrap you, and ensnare you in your Hypocrisy, in your Pride and Presumption against me. Ye put the evil Day far from you; but it shall come

upon you, unawares. Tho I sound aloud my Trumpet; yet shall ye be surpriz'd at my Coming. It shall be like a Thief in the Night unto you; because you wou'd not turn from the Evil of your Ways, and fear the Lord your God, with a true and holy Fear. O my Children, my little Flock, be ye of good Courage. Put ye your Trust in me. You shall see, I will bring about my Work, with unfathomable Wisdom. I shall work openly; and yet the proud, conceited Wise shall not see it. Ye have a joyful Prospect before ye. Ye have a Land, that truly flows with Milk, and Honey; with Delights, heavenly Joys, and Ravishments. Every one, that overcomes the World, the Flesh, and the Devil, has not only a Portion here, in this Kingdom of their Lord; but also an immortal Crown. Rejoice ye, and be exceeding glad. Bless, and praise your God; that he has vouchsaf'd, in his Love and free Favour, to make choice of you, to be his Messengers to his People; that he has accounted you worthy to suffer for his sake. When ye are revil'd, and evil-intreated, rejoice ye: For great, great is your Reward. Whatever you suffer, for my Name's sake, be ye thereupon exceeding glad: For it will, assuredly, turn to your exceeding Advantage. The Life of a Christian is a Warfare: He must go thro many Crosses and Tribulations, before he does arrive at the Joys, that are set before him. Let nothing then discourage you. When you find your selves assaulted, by the World, by the Flesh, or by the Temptations of the evil One, cry unto me: for I am always near; I always hear you. And put your Trust and Confidence in me, and fear not: For I will deliver you; and will bring Good, out of every Evil, that does happen to you. See, that ye quit your selves like Men: And, by your Behaviour, demonstrate to the World, that ye are the Children of God. Endeavour ye, with all your Might, after the heavenly Image. Strive, strive for Purity and Holiness. Operate ye, with the Holy Spirit of God within you, to be made new Creatures. When ye

are thorowly regenerated, then will your God look upon you, with an Eye of exceeding Love. When you stand before him, with clean white Robes, then will he crown you with exceeding rich Favours; then will his felicitating Blessings be pour'd down, as a River, into your Souls. O my Children, let your Prayers be continually ascending up unto me: Keep your Hearts always towards the Lord your God: In him alone is your Happiness. If you think to find it in any Thing else whatever, you will find your selves miserably deceiv'd. See then, that you look unto none, but him: And if you do so, and obey his Will, he will withhold no good Thing from you.

XVII. T. Dutton, *Sunday, Jan. 11. 1707.*

That Being, ineffable, who created all Things by the Word of his Power; who is perfectly happy in himself; and who has Angels and Archangels, Cherubim and Seraphim, and an innumerable Host of Heaven, to bow before him, and render him Honour, Praise, and Glory; God All-sufficient, who needs nothing from his Creatures, to display the Riches of his Goodness, extends the Arms of his Love, beyond the Celestial Host, unto the poor Worm, Man. The God keeping Truth comes to verify the gracious Promises, he has made him. Tho Man has, all along, been a Rebel against him; yet so good is the Lord your God, that he wou'd not, that Man shou'd be made an Object of his Wrath, if Man will but make himself a Subject of his Love. He, therefore, knowing the Weakness of the Creature he has created, and the Blindness, and the Ignorance, that his Degeneracy has brought him under, offers him a shining Light; offers him Strength, by which he may be enabled to see, and come to his Happiness. Man is the Creature I have made, says your God; and I will evidence my self a God, exceeding rich, and overflowing in Mercy, and in Love, and in abundant Goodness; in that I will come, and dwell with this degenerate Creature, Man. I will come, and let him see what I made him capable of: I will
let

let him know what it is, to have intimate Communion, with his God. He shall know, that I am the Center of all Happiness; and that there is no true Happiness, without me. I will make the Earth, which is his Habitation, appear in its Beauty and Perfection again: It shall all be a Garden of *Eden*; and every Man shall appear in the Beauty of *Adam*. But, what is inestimable; what is of more Worth unto Man, than all terrene Blessings whatsoever; my divine Consolations, my ravishing Communications unto his Soul he shall have. This, in my Love, have I purpos'd for him: And to gain him this also, did my Son die for him. Oh, consider ye, am not I rich in Mercy, and in Love, unto the Sons of Men? Do not I deserve your Praises? Ought ye not to obey my Will? Ought ye not to love me? I made you, that ye might render me a Tribute of Praise; that ye might make Acknowledgments of my Goodness: and I have been exceeding good unto you. But now I am coming, to overflow in Goodness. Now shall ye see, how inconceivably good God is. Ought ye not to clap your Hands with Joy? Ought not your Hearts to leap? Ought you not to be fill'd with Ravishments, at the very sound of this Voice? But the God of this World hath blinded your Eyes: He has drawn a Vail before your Faces: He has given you delusive Enjoyments: he has fed you with Shadows: He long has deceiv'd you, and you wou'd run on in a Habit of Deception. Open ye your Eyes; see what ever Sin did afford you; see whether you, thereby, did ever reap any real Good. If not, why then are you so unwilling to part from it? Why do you hug it so close? Why are you so backward, to become as little Children, cloth'd with Innocency? Sure, I deserve the whole Heart: But ye wou'd halve it with me. Ye wou'd do something, that you might escape my Wrath; But which of you is ready to forsake all Things; to forsake all Sins whatsoever; to take up his Cross, and follow me, to be made an Object of my Love? Where is your Souls, flaming in Love to me; and in Zeal, for my Honour,

my Glory ? My Honour will be advanc'd, and my Glory exalted, by your Obedience to my Will ; by your Observance of the Laws and Rules, that I have given you. Now testify your Love to me, by walking in my Ways. I know how weak you are ; but I am always to be found, of them, that seek me. Ask, therefore, Strength of me : For I do not require that of you, which you are not able to perform : No ; I am just. Ye all expect to find me a God of Mercy, and of Love ; and I am so, by giving you your Beings, and by affording you Time, and Means, to work out your own Salvation. But ye run counter to the Course, that I have set before you : and yet hope to find me at last ; hope to come unto my Arms ; hope to be receiv'd into my Joys. Sure, a Fountain of Good, thus continually flowing unto you, deserves another sort of Return. Ye ought to think, that you cou'd never do enough, to testify your Gratitude unto that Being, from whom you receive every good Thing ; and who offers unto you inconceivable Blessings, Joys and Felicitys. Oh, divide not your selves ; halt not between two. If you love me, keep my Commandments : Dedicate your selves wholly unto me : Let me see you bid Defiance unto Sin, and Satan : Let me see you fight with the World, and all its Temptations : Let me see you love the Lord your God, with all your Souls ; and your Neighbor, as your selves. You shall find that my Eye sees all Things ; and that every Act of Christian Bravery I will abundantly reward. He that glorifys me, here, on Earth ; him will I crown with Glory, and Immortality, hereafter. Is not the Earth become a Sink of Vice ? Is it not overspread with Corruption ? Is not the Name of God, the Creator of it, blasphem'd, daily, every where ? Is not his Honour, instead of being exalted, trod under Foot ? And think you, that he, that upholds all Things by the Word of his Power, will suffer his Goodness, and his Mercy, to be always thus abus'd ? No, no. Now is his determin'd Time come, when his Wisdom in creating all Things, and his Goodness

ness unto Man, and his Honour, and his Glory here on Earth, shall shine out, with refulgent Brightness, with inexpressible Splendor. The wicked, obstinate Blasphemer of his God, will he destroy, from off the Face of the Earth: But the Soul susceptible of his Favors; him will his God shine upon, with Divine Influxes. All the Contagion of Sin shall be done away; and, instead of that Defilement, every Vessel shall be inscrib'd with Holiness unto the Lord. Instead of the Name of God being blasphem'd; Hosannahs shall resound from every Mouth. Instead of the Honour of God being trod under foot; Praise, Honour, and Glory shall eccho unto the Lord, from every Corner of the Earth. This is the joyful Time, which the Prophets, and Psalmist hath so often celebrated. This is the Reign of Peace, when Nation no more shall war against Nation: when the Swords shall be beat into Ploughshares, and the Spears into Pruning-hooks: when the Lion and the Lamb shall lie down together: when the Knowledge of the Lord shall cover the Earth, as the Waters cover the Sea: and when the Law of God shall be written in every one's Heart: and when the Spirit of God shall be pour'd out upon all Flesh, and make them pure, and holy, in his Sight. This is that Time of refreshing, from the Presence of the Lord, which the Apostles waited, longed for, and expected. This is the Time of the Manifestation of the Sons of God. This is the Time, when the whole Creation shall be disburden'd, from the Curse; under which it lay for Man's sake. Oh, rouse ye up your Souls. See what it is, you are born unto. Be not wanting unto your selves: Put forth your Hand, and take hold of the Tree of Life; and live for ever. Ye have it, now, within your Reach. But, if you slip this Opportunity, there will be a Barrier set around it: you can never after come a near it. Open ye your Eyes, and see, whether you may not, at this Time, expect, that God will fulfil these his gracious Promises, made unto the Sons of Men. Has there not been a great Apostacy,
from

from the Christian Faith? Is there not a Midnight? Is not every one groping in the Dark? Nay, is it not come to that, that your Lord, now he comes, can scarce find Faith, on the Earth, of his Coming? Nay, tho he bids you pray, that this his Kingdom might come; that his Will might be done, on Earth, as it is in Heaven: Yet so blind have been your Eyes, that the very Expectation of this Kingdom hath almost dwindled, from off the Face of the Earth. Since then it is plain from Scripture, dictated by the Holy Spirit of God; one Tittle of which, unfulfill'd, shall not remain; no, Heaven and Earth shall first pass away. And since at this Coming, of your Lord, he comes as a triumphant King, to take Vengeance on all his Opposers, all his Enemys; ought not the World to have some Alarum before he comes? And which Way must this Alarum, from Heaven, be given? You see, that the greatest Part of Christians, now, do deny the Thing. How then shou'd the People be prepar'd for its Reception? And, tho there be, here and there, some Expectants of their Lord; yet can any Thing, but the extraordinary Operation of the Holy Spirit of God, give them a Wedding-Garment? Or, are they able, of themselves, to bring all the Earth, in like manner, to be Expectants of the Lord? Before this Time is, the *Jews* are to be call'd, and the Fulness of the *Gentiles* to be brought in. Now, can any of these say, that look upon themselves as waiting for this Kingdom, that they can convert the *Jews*, and bring in the Fulness of the *Gentiles*? What can unite all Partys, but the one Holy Spirit of God? What can heal all Divisions, and Breaches, but the extraordinary Power of him, that can do all Things? What can, truly, alarum the World, but a Trumpet sounded from Heaven? You see, the Voices of Men signify but little: The Majority of Opinions generally prevails. No; it must be the Zeal of the Lord of Hosts, that must perform this; that must set the Prince of Peace upon his Throne: And the Lord has declar'd, that he will do it. He has said, that, by the pouring forth

forth of his Spirit, he will call the *Jews*. And you may find it mention'd, in the Revelations of *John*, that it was an Angel, that was to preach the everlasting Gospel unto all Nations. Which ought to denote to you, that it was to be the Work of Heaven, and not of Men. But, it is evident, unto every impartial Examiner, that nothing less than the extraordinary Power of the Holy Ghost, which first planted Christianity, can make it spread over the Face of the Earth: And that since every Knee is to be made bow to Christ, and every Tongue to confess him, every one ought to expect, and wait for the Lord's doing this. But you see how backward the World is, to receive it: How that many cry, Why, there is no need of this pouring out of the Spirit; Why, we have Christianity establish'd; we have the Gospel, here, in its Purity; what need we more? But is the Will of God done on Earth, as it is in Heaven? And did not your Lord teach you to pray, that it might be so? And can you bring it to that pass? Is it having the pure Precepts of the Gospel, without observing them, that is well-pleasing unto God? Is it not evident, that, notwithstanding you call your selves Christians, and say you have the Law of God, that Sin and Wickedness abound? Oh, it can be only the River of Life, that purifying Water, that can make you clean. Nothing less, than the great Refiner, can purge you, from your Dross, and Filthiness. But why so averse to the Holy Spirit of God? Can the great Comforter be unwelcome to you? What vitiated Taste have you got, that you cannot relish, now, celestial Joys? Into what a Gall of Bitterness are you brought, that you care not to taste of the Sweetness of God? Oh, know it is your Pride, and your Love of your Lusts. Ye are unwilling to acknowledg, that you are not so good, as you shou'd be. You wou'd fain have it thought, that you have had as great Communion with God, as much of the Divine Influxes, into your Souls, as ever God design'd, since the Apostles Times, that the Christian Church shou'd have. Ye have, by your
Rebel:

Rebellion, and Wickedness, by your Pride, forfeited the extraordinary Gifts of the Holy Ghost: And now, you wou'd persuade the World, that there is no manner of need of them. I see your Hearts: Ye seek more your own Glory, than the Glory of God. It is your selves, that you exalt, and not God. But I will make you know, that I am God: And that I will be fear'd, by every Creature, that I have made; and that I will have my Honour, due from him. Then shall ye know, and so shall all the Earth, that notwithstanding your boasted Knowledge of me, that ye were as blind as Moles; and that, in many Things, I am not the God, that you have made me. My Justice shall shine out, with Brightness, unto the Eyes of all? For I will lay open the Naughtiness of your Hearts. I will so work, as that you shall expose your selves: And the Eyes of your Fellow-Creatures shall see your Ignorance, and your Pride, and Presumption: And shall see, how justly you deserve my Divine Vengeance. But let your Souls, my Children, leap for Joy. I come, riding on the Wings of the Wind; swift as Lightning do I come, to your Deliverance. Behold, I come with Treasures, inexhaustible, full of felicitating Blessings; Blessings becoming the great God of Heaven and Earth, to give, to pour down upon you. I come, to shew you the Brightness of my Face. I come, to appear to you in Love, and glorious Majesty. Let your Hearts exult: And let your Souls say; Come Lord Jesus; come, come quickly. Come, and take, unto thy self, thy rightful Dominion. Oh, come, thou good Shepherd, and lead thy Flock. We are sure, that thou, that didst lay down thy Life for us, dost love us: Oh, come, then, unto us. We are sure to have Joy, if thou comest. Oh come then; Lord, come.

H Y M N.

Sing thou, O Earth. Rejoice thee, O thou Creation of God. Behold, the Time of thy Deliverance draws near. Thy Yoke, thy Burden is going to be taken off, by him, that sets all Things free. He
that

that breaks all Bonds, snaps thine asunder. O ye Sons of Men, lift up your Heads; and tune your Souls. Let every Heart be a String; and all join in Symphony, to the Praise of the Lord your God. Behold your King. He cometh, cloth'd with glorious Majesty, shining, with an innumerable Host of Angels and Archangels, and all the Train of the most High, shining in their white Robes; Crowns on their Heads; and bringing Crowns, in their Hands, for you. See, your Warfare is almost over; and see, what are your Rewards. Oh, let your Mouths be fill'd with Songs; and let your Feet skip in Dances. Now is your God coming, to place his Ark among Men: Here will he rest; here will he abide. He brings Heaven along with him: He brings inconceivable Joys. Oh, let your Souls break out in Raptures. O *Sion*, prepare thy self; thy King cometh. Behold ye, the City of God, the new *Jerusalem* comes down from Heaven. The Gates are open; walk ye in thereto: Nothing but Mirth is there. Make it your Residence. Its Bounds are large and wide; it is only circumscrib'd by the whole Earth. Oh, see the clear River, that runs thro the midst of it, and drink you. That's a Water, that gives you Health, and Vigour: That's a Water, that renews you: That's a Water, that does truly refresh your Souls. Oh, drink freely, drink freely. The Lord of the Fountain gives unto all, without Price: And this is a true, salutary Fountain. Oh, offer you up your Sacrifices, unto this great King; offer ye your Hearts, flaming in Zeal, and Love. Oh, let them be pure, and without Spot or Blemish: Let no Contagion there appear. Bow down your Heads, in humble Adorations, unto the King of Kings. O thou Spouse, deck thy self; get thee ready: Behold, the Bridegroom comes. Put on thy rich Jewels; be thou adorn'd in thy noble Robes: For, behold, thy Lord comes, in resplendent Majesty. His Train will shine with exceeding Glory: See that thou be lovely, pure and white: See that thou be scented with thy rich Odours. Oh, send thou
forth

forth a noble Perfume: Let thy Appearance be grateful unto thy Lord. Quick; quick, does he come; he will, now, no longer tarry. Dispatch thou then: See that thou have all Things ready.

XVIII. T. Dutton, *Wednesday, Jan. 14. 1707.*

Here is now a Cry made, saying, Repent ye, for the Kingdom of Heaven is at hand. It concerns every Soul very much, to know whether the Cry comes from God, or no. For tho Repentance be always his Duty; yet it is more especially so, when God, in an extraordinary Manner, warns him to it. But how few are there, that will give themselves leave to consider and examine, whether it be God that speaks, or no? A Voice, warning to Repentance, to a Holiness of Life, to living up to the Principles of the Gospel, carries nothing, in the face of it, that may give Men any Suspicion, that it comes from an evil Spirit. God hath heretofore, before he brought any Calamitys upon a Nation, or upon the World, in his Mercy given them a previous Warning. And why he, that is the same God, yesterday, to day, and for ever, shou'd not so deal with the World now; Men ought to consider well. That the Sins of the World as much merit Divine Vengeance, at this time, as ever, none can deny. And that God will let Sinners always run on, with a high Hand, in blaspheming his Holy Name, in treading his Honour in the Dust, in paying their Homage unto Satan, in following Sin and Wickedness with all their Might, none can say. And none can tell, but the determin'd Time of God, for visiting the Earth for the Iniquitys thereof, is now come. If so, the Sons of Men ought to consider, whether it is not a Favour from Heaven, first to have notice of God's purpose to visit the Earth with Judgments; that they may, by Repentance, avert his avenging Hand. That such a Day is to come, is evident from the Scriptures. God hath, there, declar'd, that he will one Day judg the World in Righteousness. Ye will find, if ye will search the Scriptures, many Texts, that import a universal Judgment. *John the Baptist*
told

told you, that Christ was thorowly to purge his Floor, and burn up the Chaff, with Fire unquenchable. And also, that every Tree, that brought not forth good Fruit, shou'd be hew'd down, and cast into the Fire. Ye will find, by your Lord's Parable, that a Time is describ'd, in which the Angels shou'd go forth, and gather the Tares. Ye will find, if you look into the Prophets, a great and notable Day there describ'd. All these Things do intimate unto you a Time, in which God wou'd, in an extraordinary manner, visit the Earth, and destroy the Wicked from off the Face of it. If ye take but the Pains to consider well; ye will find that this general Judgment, this Visitation of the Earth, this purging of it, is to precede a glorious and triumphant Reign of the Church here. That after, first the Wicked are purg'd from off the Earth, and the World cleans'd from all the Wickedness thereof; that then the Sons of God shall shine out, in the Kingdom of their Father, as the Sun. That then comes on a universal Jubilee. That then the whole Creation is to be restor'd to its Primitive Perfection; and Man himself to the Perfection of Beauty, in which *Adam* was created. That then the Spirit of the Lord is to be pour'd out upon all Flesh; and every Man is to be inscrib'd with Holiness to the Lord. That then is the Time, in which God will take up his Tabernacle with Men. That Heaven shall be here, upon Earth: for here the Will of God shall be done, as it is now in Heaven. This is the joyful Time, the heavenly Kingdom, that your Lord taught you to pray for. And this is what is so nobly and gloriously describ'd, by the Prophets and by the Psalmist. This is to be a Time of universal Peace. Ye will find it by the Prophets express'd, by the Lion and the Lamb lying down together; by Mens beating their Swords into Ploughshares, and their Spears into Pruning-hooks; and telling you, that then Nation shall no more war with Nation——This the Apostles long'd and waited for; nay, they hop'd it wou'd have come very soon. And all the Primitive Christians were in an extraordinary

dinary Expectation of it. But ye will find it intimated, that, before this Time was, there was to be an Apostacy, a falling away from the Faith. And your Lord said; When he came again, shou'd he find Faith upon the Earth? That was a Faith of his coming again, and in this his glorious Kingdom. Now look ye about, and see whether that Time is not come. Hath there not been a great Defection, from the Primitive Purity? And is not the Hopes and Expectations of your Lord's second Appearance, to sit, thus, on the Throne of *David*, and to rule all Nations, almost dwindled away? If this be so, as it is too apparent; and these Things are to be, for what God hath promis'd he will not fail in; and you may expect, that, what you lost in *Adam*, ye shall regain in *Christ*: Then what less, than the pouring out of the Holy Spirit of God, can prepare you for this State? What can make you ready, to stand before the Lord, when he comes thus to judg the Earth, but a thorow Repentance; a turning away from all your evil Ways; and a having the Holy Spirit of God, to sanctify you? What cou'd rouse you from the Lethargy that you are in; what cou'd pluck you back from the Race to Destruction, that you are so swiftly running on in; but the extraordinary Power of God? What cou'd make you believe, that your Lord was thus coming; but a Trumpet sounding from Heaven? And this you had reason to expect, before your Lord came: for he said, in the Parable, that, before the Bridegroom came, a Cry was made at Midnight, saying; Behold, the Bridegroom cometh, go ye forth to meet him. It highly therefore concerns every Christian Soul, that hopes to be a Partaker of the Marriage-Feast, that hopes to enter into the Joy of his Lord, to get himself ready; to have on the Wedding-Garment; to have Oil in his Lamp, and his Lamp trim'd; that he may have nothing to do, when his Lord appears. For ye may read the Fate of those that were not prepar'd: They were, for ever, excluded from the Marriage-Feast. Tho this be of so high importance to every Christian;

Christian; yet how little do they consider it? They are in Love with the Delights and Vanities of this World. They care not to hear of a Warning to Repentance. And therefore they stop their Ears, and greedily lay hold of every idle Calumny, that may persuade them to believe, that this is not the Voice of God. Not considering that just so did the Jews, when your Lord and his Apostles preach'd unto them. The ignoranter sort of Jews pinn'd their Faith upon the Sleeves of the Scribes and Pharisees, upon the learned Men of those times : and they had set out to them, in what manner their Messiah was to appear. But when your Lord came, and did not answer their Description; the Teachers wou'd not believe on him, because that was giving themselves the Lye : that wou'd not down with their Pride. They, that had set themselves up as Gods unto the People, cou'd not bear to own to the World, that they had deceiv'd them ; and therefore they wou'd not receive this, that Jesus Christ was the Messiah. And the People, thinking, that the Doctors of the Law, they that were their Teachers, knew better than any one else ; refus'd to hearken unto him, and to his Apostles, because the Teachers did not believe on him. If the Jews, God's peculiar People, were thus in the dark, that had the Prophecys ; all wou'd do well to consider, whether the Teachers of these times may not be in the dark also, concerning the Manner of your Lord's Appearance.. And God, to have it known, that every Soul ought to enquire of him, has, generally, in his Appearances among Men, come contrary to what, in the Judgment of the Wise, he wou'd do. I will confound, says he, the Wisdom of the Wise ; and bring to nothing the Understanding of the Prudent. How was that, but by appearing in a Manner different from their Expectations ? Every Soul ought to lie low before God ; to be of a teachable Disposition ; to become as a little Child, and desire the Fountain of Wisdom to guide and direct him, in every thing, that so much concerns his eternal Welfare. But this humbling themselves before God ; this turning unto him, with contrite Hearts ;

this being sorry for their Sins, and resolving never more, by his gracious Assistance, to be guilty of the like, is what goes against the grain with you : this is a Tearing you up by the Roots. This threatning us with Judgments, if we do not turn from our Wickedness, if we do nothing but whining and praying, is only the Effect of an Enthusiastick Head. The Men have not melancholy Brains of their own ; and they dream of Judgments and Terrors from the Lord : and so wou'd possess other People with the like Fears, Oh, this is only a Subject of our Diversion : Laugh at them, and despise them ; that's the best Way. These are the thoughts of your Hearts. O ye wicked, so ye can do. But remember ye what befel those, that hearken'd not unto the Preaching of *Noah* ; and unto those, that wou'd not come out, when *Lot* called them : and what was the Fate of the Jews, when they repented not, when God exhorted them unto it. Who can justify himself before God, when he comes to plead with Man in flaming Fire ? If not ; every Sinner's Heart ought to tremble, at a Voice, that, in an extraordinary manner, warns him to Repentance. Rouse ye up your selves, and consider that ye were not made to blaspheme the Name of God : but to render unto him the Tribute of Praise and Glory, for his Goodness and Mercy vouchsaf'd unto you. Ye were made, that ye might honour him, and obey his Will : and that, in so doing, ye might be happy. Do ye think that God, in his Wisdom, will always let the Earth be burden'd with sinful Man ? Or do you think he will never remove the Curse, from off the Face of it ? Do ye think that he made this noble Creation, in an admirable and astonishing Beauty, and then, immediately, that the Face of it shou'd be cover'd with a Vail of Darkness, shou'd be over-whelm'd with Pollutions, and that never more the Beauty of it shou'd appear ? Oh no. The time will come, and is now very near, when all the Creation shall rejoice, in being restor'd unto the Beauty, in which God created it. This ought to be joyful Tidings unto you. This ought to make your Hearts leap and dance for Joy, that God,

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thus, in his Love and Goodness to you, that have been Rebels, shou'd remember the gracious Promises he hath made unto you, and come thus to verify 'em. For the restoring you to the Perfection of Beauty, and the whole Earth to be a Garden of *Eden*, is but one part of the Happiness, that God comes to offer you. He offers you what is of infinitely more Value, and what brings with it far more felicitating Joys, than this: that is, his Holy Spirit; that River of Life, that makes glad the City of God. This will fill every Soul, that does prepare himself, with heavenly Joys and Ravishment. This will give him Pleasures, that are really such. This will let him know, how good his God can be unto him; and that he can let him have Heaven, wherever he pleases. That the Body does not exclude the Soul, from enjoying heavenly Ravishments and Delights: and that God, the Center of all Happiness, can be seen and felt by the Soul, tho' in the Body. Oh rouse up your Souls, and consider what you are born unto; what God hath, in his Love, made you capable of; a little lower than the Angels. Oh, throw away then your filthy Robes: and he will crown ye with Dignity and Honour. Come ye to him with white Garments on; and he will set Crowns, immortal Crowns, upon your Heads. Ye have now the Tree of Life within your Reach. Ye may now put forth your Hands, and live for ever. Take ye care, that ye let not the Moment slip. For there will soon be a Barrier around it; and none, then, can ever again be admitted to it. Think ye not as the World thinks; nor conform your selves to the Fashions of it. But read ye the Word of God, and see if these Things are not so. And apply your selves unto the Throne of Grace, for Guidance and Direction. And ye will find God, that now flows in Love unto his People, will vouchsafe to guide and direct you.

XIX. T. Dutton, *Thursday January 15. 1707.*

God is the same, Yesterday, to Day, and for ever. That God hath spoken by the Mouth of Man, every Christian must allow: And why he may not do so again, every Christian ought well to consider. If you

search the Scriptures, you won't find any where, that God hath concluded himself from speaking unto Men, by the Mouth of Man, as he did of old. See ye upon what Occasions God did speak unto Men: You will find that he spoke, to warn you of approaching Judgments, as well as to direct them in the Way leading to eternal Life. We have the Gospel, say ye: So we have no more need of a Message from Heaven, extraordinary. And do ye then think, that your Sins will never be ripe for divine Vengeance? Or do ye think, that that Day will never come, in which God has determin'd to visit the Earth, for the Wickedness thereof? Consider ye, whether it wou'd not be a Favour from Heaven, and agreeable to the Goodness of God, and to his manner of dealing with the Sons of Men, before that Day comes upon you, to give you a Warning of it. But look you into the Gospel: see ye there, if ye don't often find mention made of the Kingdom of God, and the Kingdom of Heaven; and that this Kingdom was to be on Earth. Ye need go no further than to the Prayer, which your Lord taught ye to say; Thy Kingdom come, that thy Will may be done on Earth, as it is in Heaven. You will find, that this Kingdom of your Lord was, what he comforted the Apostles with the Expectation of. This was what they long'd and waited for; and left it upon Record, that all Christians might, in like manner, long and wait for it, and earnestly pray for it. You will find, that the Description of this Kingdom, given in the New Testament, answers to the full all the antient Prophecys of the Messiah's Reign, given in the Old. You will find mention made by *Daniel*, that all the Kingdoms, under the whole Heaven, became the Kingdom of God; and were held by the Saints of the most High. You will find a glorious Time describ'd by the Prophet *Isaiah*; when the Prince of Peace shou'd be seated on his Throne. You will find Mention made of a time to come, in which there shou'd be a universal Peace for ever; Nation shou'd no more rise against Nation. And you will find both the antient Prophets, and the Psalmist,

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celebrating the joyful Time of the Messiah's reigning here. In this Kingdom, the Law of God is to be writ upon every ones Heart. God himself will be the immediate Instructor of every Soul. All shall be Kings and Priests, before him. This you will find to answer what was spoken by the Angel, unto *John*; that in this new *Jerusalem*, that was to come down from Heaven, there shou'd be no need of the Sun: For the Lamb shou'd be the Light thereof. And this answers what was spoken of your Lord, leading and guiding his Sheep himself; that they shou'd all hear his Voice. How is this to be brought about, but by the Spirit of the Lord's being pour'd out on all Flesh? Now, since this great Restoration of all things is to come; and it is to be brought about by the extraordinary Effusion of the Holy Spirit of God: how can you say, that we are not again to expect the extraordinary Gifts of the Holy Spirit? What less, than the mighty Power of God, by his Holy Spirit, can restore deprav'd Man, to that State of Holiness, which all must be in, that inhabit this new *Jerusalem*? What, but the extraordinary sanctifying of the Holy one, can bring Man to that; to do the Will of God, here on Earth, as it is in Heaven? Ought ye not, therefore, to be awake, when you see any Tokens of the Holy Spirit of God being poured out? Oh but, say you, how do we know; that it is now pouring out amongst you? There is a Way for you to know, but you are very unwilling to make use of that Way; and that is, by humbling your selves before God, and enquiring of him; making use of the Means that he gives, for your Conviction. The Spirit of the Lord came upon me, says the Prophet: and the Psalmist chanted forth a Hymn, under the Operation of the Spirit of God. How did the People of those Ages know, that these Men were operated on by the Holy Spirit of God? You don't read, that God did always give Signs and Wonders; work Miracles. When he spoke by the Mouth of Man, wou'd the Prophet's Confidence, that he was inspir'd, do you think, be sufficient Evidence? God commanded *Abraham* to slay *Isaac*. How did *Abraham* know, that

it was God, that thus commanded him? You are ready to say now, concerning this Appearance, that it may be a Satanical Delusion; that he may thus inspire Persons, and make them speak in the Name of God, and as God. If he may so, now, under the Christian Dispensation; why might he not do so of old? And then, why might it not as well be thought by *Abraham*, that it was Satan that call'd upon him to slay his Son? *Abraham*, and the Prophets, and the Psalmist were Men that fear'd the Lord their God; they worshipp'd him; they put their Trust in him. Now can you think it was consistent with the Goodness of God, to suffer these Men to be deceiv'd, by a Satanical Delusion? They had a Confidence, that God, jealous of his Honour, wou'd not suffer it: and you find, that he did not suffer it in them. Now, what Reason have you more to say, that God at this time suffers it? Is he not the same? And is he not, now, as jealous of his Honour, as he was then? Oh but, say you, we don't know that these, that speak now to us, as inspir'd Persons, are holy Men; are such as put their Trust in God. But why don't ye examine into that? Why don't ye make it your Business? Ye can know as much of them, as the People cou'd of the Prophets of old. You cannot say, that here is any thing deliver'd, contrary to the Word of God; or derogatory to his Honour. Ought ye not then to take care, how you rashly censure; That the Appearance is not such, as in your Judgments you think wou'd come from the All-wise? You ought to be very cautious, how you determine in that Matter: For the Ways of God are not according to the Ways of Man. And if you look into the Manner, that God has at all times appear'd in, you will find, that it was generally different from what the Opinions of the Wise, according to this World, thought it shou'd be. And being God has declar'd, that he will confound the Wisdom of the Wise, and bring to nothing the Understanding of the Prudent; you wou'd do well to consider which Way that is to be done; whether it be not most likely,
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by God's appearing in such a Manner, as will confound them ; quite different from what they expected. God will have every Soul to lie low before him, and acknowledg, that he knows nothing ; for God will have every Soul to know, that he is to be enquir'd of. Oh, say some, If this were from the Fountain of Wisdom, to be sure we shou'd have Speeches, far surpassing what the Art of Man cou'd frame : We shou'd have nothing incorrect : We shou'd have nothing but superlative Wisdom. But this is judging after the Manner of Men. For look ye into the Word of God. See you the Manner of his Revelations : You will find, that they were not dress'd up after the Art of Man ; nor were spoke according to the Manner of the Learned. Your Saviour's Sermon upon the Mount is not to be admir'd, for the Eloquence of it ; but for the Excellence of the Rules and Precepts, that he therein gave. Wisdom does not consist in the Flowers of Rhetorick ; in fine embellish'd Speeches ; in speaking in the Dialect of the Learned ; but Wisdom shines, when the Instructions are such as will answer the end, for which they are given. See that ye take care, and examine with Caution and Prudence. Shew ye your selves to be wise, by acting like Men, that have the Fear of God before your Eyes ; and that have a Concern for your eternal Welfare. If this proves to be the extraordinary Voice of God, warning you to Repentance, and you hearken not thereto ; you ought well to consider, and weigh, what hazard you run thereby. God speaks not in vain. Therefore, when a Voice comes forth in the Name of God, you ought all to bestir your selves, to be satisfy'd, whether it be from God or no. God has not left you without Means : You find upon record mention made, what Tokens the Holy Spirit of God gave ; both in the Old and New Testament : You'l find it plainly intimated, that when the Spirit of the Lord came upon the Prophet, it caus'd some Appearance in his Body, that the Beholders cou'd take notice of. And, you may read in the New Testament, that the Holy

Ghost, there, gave extraordinary Gifts and Evidences : There was the Gift of Tongues ; and the Gift of discerning Spirits ; the Gift of Healing ; the Gift of Prophecy ; and the Ministration of the same Spirit unto others. Now if you, at this Day, can see the greatest part of these Gifts evident amongst these, that say they are inspired ; how can you say they are not ? Can you think, that God will suffer Satan to give the greatest part of these Tokens, that the Holy Spirit gave ; and will not suffer him to give the rest ? If he will suffer him to give the Gift of Tongues ; the Gift of discerning Spirits ; the Gift of Prophecy ; the Gift of Prayer and Praises unto God ; the Gift of the Ministration of the same Spirit unto others, by the laying on of Hands ; do you think, he will not suffer him also to work Miracles ? And if so ; then, how is God jealous of his Honour ? Or how is he that Father, that will not give a Scorpion unto him that asks a Fish ? Christians wou'd do well to consider these things, before they rashly determine. It is evident unto every impartial Inquirer, that these Men are possess'd by a Spirit ; that this comes to them after a Promise of it, made them in the Name of God. Now how can you say, that this is consistent with the Goodness of God unto those that trust in him ? Be wise : Take care how you judg of God. Take ye care lest you blaspheme him, by rash Censures ; lest you derogate from his glorious Attributes, by rashly determining in this Matter. Your safest way is to lie low before the Throne of Grace ; and ask the Guidance and Direction of him, that is All-wise ; and of him, that is ready to guide every Child-like Seeker.

XX. T. Dutton, *Tuesday January 27. 1707.*

Look ye upon the whole Creation ; see if every Work in it does not shew forth the Wisdom of the Creator. Consider whether the Harmony and Beauty of its parts be not becoming, and like unto the Workmanship of the All-wise. The same Architect is now going to build his Temple, here on Earth. The Design, the Scheme thereof is vast and large ;
becoming

becoming him, that is not terminated within Bounds; nor wants Sufficiency, to accomplish all, that he wills. The Intention is reveal'd to Man. But the Manner, how the grand Former will bring all the Parts of the Edifice, into an harmonious Beauty and Symmetry, Man cannot see. He sees, here and there, a part of the design'd Building. This, says he, must be plac'd, in such and such a Part of the Structure. But why thinks he so, but that he judges of the Designs of God, as he wou'd do of the Designs of Men? So is the Plan laid; and this must be the first Step in the Work, says he, in his Reason. If it goes not on so, I am sure, it cannot be the Work of the All-wise; for any other Work will produce Confusion. Considering not, at the same time, that the Almighty, he that brought, with the Word of his Power, all the Parts of the Universe, into the admirable Form they now appear in, can produce, in a moment, an Agreement and Beauty, in his Work, which short-sighted Man cou'd not see the Manner of. All the Parts of my Temple will exactly fit, when laid together: and the Beauty thereof will appear such, as becomes him, that was the Former of the whole Heaven and Earth. The Fountain of Wisdom, and the Fountain of Power, goes not about his Work, after the Manner of them, that are deficient in both. He can never be defeated. Whatever Disorder or Irregularity may appear, unto the Eyes of Men, in the preparing of Materials, arises from the scanty, bounded Knowledge of Man; who cannot penetrate into the Ways of the All-wise Framer, farther than he does reveal them. I have made Revelations of myself to them, and of the Wisdom of my Ways. Let every Soul look into my Revelation, and consider it well. They will find my Ways have not been after the Manner of Man's Wisdom. But, if ye look about, ye will find, that Men have endeavour'd to make my Appearances to be, always, after the Manner of Mens Wisdom. They have set up their own Understandings, as the Standard of Wisdom; and have judg'd of the All-wise, by it: endeavouring
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to make him quâdrate, in all things, with the Light they have. For, say they, we had it from the Fountain of Wisdom: it is a part of himself: and so we are sure that every thing, that comes from him, must be like unto him. It is true, I did give them that Light, to be a Guide to them, in the Things of this Life; and to point out to them an Ocean, from whence that Drop was taken, which they ought always to have recourse unto, in all things relating to the boundless Ocean it self. I did not give Man Reason, to make him a God unto himself: or that, by it, he might be enabled to judg of immense Wisdom it self: No. That ought to have taught him this; if this Spark gives such a Light, how resplendent is that infinite Sun, from which it is deriv'd? In all things relating to this Sun, I will make use of its Light, for my Guidance and Direction. He that imparted thus much to me, can impart much more, if he thinks fit. I will, therefore, lie low before him; and supplicate him to dart brighter Illuminations, into my Soul; that I may be able to see more of the Wisdom of his Ways. This wou'd be paying an Acknowledgment to the Donor; and owning of his Goodness in giving, and his All-sufficiency to give more. But, instead of that, Men not only look upon themselves wise enough, to judg and determine of one another; but, also, set themselves up as Gods, to judg of God: never enquiring of him; never asking his Guidance and Direction; never acknowledging, that, what Light they have, they had of him. Shall not I confound them? Shall not I make them know that they are blind? Shall not I let them find, that what I gave them was but a small Drop of a boundless Ocean; and that they can no more determine of me, and my Ways, than a Drop put in a Ballance can weigh against the Ocean it self? I will make Man to know how presumptuously he has acted, and how ungratefully too. I can, in a moment, bring together the scatter'd Parts, lying in the East and West; and can, in the twinkling of an Eye, make the roaring Sea calm and smooth. I can bid
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the Waters thereof come up, out of their Place, and overflow the Dry-Land: and they shall obey my Voice, contrary to the ordinary Course of Things. Where is Man's Reason? Is it not lost, in my Almighty Power? So, in like manner, can I make beauteous and harmonious, in the twinkling of an Eye, Things, that, to Man's Judgment, appear impossible, or altogether improbable. This is not like the Work of God, say they. Wisdom shines not in this. This is an absurd Way; and that Piece can never appear beautiful, in any Structure. But I, who found a Place, for every Particle in the Universe to be in, and appear beautiful there; will make every Part, every Stone in my Temple, however it may appear to the Eyes of Men, shine with Brightness, in the Building. And Man shall know, 'twas only his Want of Wisdom, that hinder'd him from seeing the same. My Children, see that ye look up to Me, and enquire of me, with Fear and Humility; and I will make you Wise indeed. But none, save the humble Seekers of Me, will be able to see my Wisdom appear, with Beauty, in this my Work. I shall confound all the proud and presumptuous Determiners of Me: for now shall I sift and try the World. Be ye stedfast in Me; and put your intire Confidence in Me: and you will have Peace and Joy, when those, that neglect so to do, will be all in Confusion; Fears and Uneasinesses attending them.

XXI. T. Dutton, *Thursday March 18. 1707.*

Hear ye and consider. In the beginning God created the Heavens and the Earth: Thereby did he display the Riches of his Power, and the Excellency of his Wisdom. Every Thing, that he made, had the Character of Good stamp'd upon it. The whole Creation appear'd with an harmonious Beauty. God created Man a Creature above the rest, that he had made upon the Earth. He breath'd into him the Breath of Life: and endow'd him with a Superiority of Wisdom and Understanding, to all terrene Beings whatsoever. A little lower than the Angels, was he made. He was to have Dominion
over

over the Earth, and all the Things therein. He was to contemplate the Beauty of the Universe; to enjoy the Blessings, that his great Creator had there plentifully provided for him; and to render to the bountiful Benefactor a Tribute of Praise. He was created in a State of Perfection. The holy Spirit of God was pour'd out upon him. God himself vouchsafed to converse with him, and to delight over him. The Law that God gave him was easy. Yet he, being seduc'd, fell. He turn'd his Back upon the Lord his God. He broke that Law, which God had given him; and forfeited those extraordinary Communications of God unto him. Upon which he was driven from the Presence of his God; and by it, from his Happiness. And for this his Transgression was a Curse spread over the Face of the whole Creation. The Beauty of it was eclips'd. And the Glory of God, and his Wisdom in the Creation, hath not yet appear'd, since that Time, to the Sons of Men, in that State of Perfection, in which the Creator at first form'd it. Now, think ye that he, that thus display'd the Riches of his Power, and so glorify'd himself in framing this excellent Fabrick, did design that the Beauty of his Handy-works shou'd appear, but to the first Man and his Wife? And think ye, that Man himself shou'd never be restor'd to that State of Perfection, which God at first created him in; and thereby be made a Creature, that God can again delight over? Surely ye ought to hope and wait for the Time, when the whole Creation is to be disburthen'd from the Curse it hath lain under, for Man's sake; and when the Sons of God shall shine forth, in the Kingdom of their Father. What was lost by the Transgression of *Adam*, was to be restor'd by the second *Adam*. Your Lord and Saviour laid down his Life, to redeem Man from the Curse and Bondage, which Sin had brought him under. And when Man was freed from Sin, then shou'd the whole Creation also be freed from that Curse, which Sin brought upon it. This happy Condition of the Creation of God, and this Time
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of Joy to the Sons of Men, is set out to you, by many Prophecys of the antient Prophets ; and also by the Psalmist. Ye may find 'em often calling upon the Creatures animate and inanimate, to rejoice, when the glorious *Messiah* shou'd come, and take to himself the Scepter ; when he shou'd reign as King and Lord over the whole Earth. And the *Jews*, from these Prophecys of his glorious Appearance, had a just Expectation, that their *Messiah* shou'd be a Glorious and Triumphant Prince, that was to subdue all his Enemys under his Feet ; and was to cause Peace and Plenty to flourish, over the Face of the whole Earth. And when your Lord came in his State of Humiliation, he did not, therein, answer the Hopes and Expectations, that the *Jews* had. Ye may find, by many Passages in the New Testament, that he was to compleat the Character of a King ruling over all, when he was to be again reveal'd from Heaven. Therefore do ye often find Mention made of the Kingdom of God, and the Kingdom of Heaven : By which was meant a Kingdom, in which the *Messiah* shou'd reign. And this Kingdom of God was intended in that Prayer, which your Lord taught you to say, by those Words, Thy Kingdom come. Now, that that was not compleated, by the Coming of the holy Spirit of God in the Hearts of his Chosen, is evident by their Expectation of that Kingdom, their waiting, after they had receiv'd the Holy Ghost, for their Lord's Appearance to restore all Things. It is also evident, that your Lord's Appearance in the Flesh, and by his Spirit hitherto working in the Hearts of the Children of God, hath no way yet compleated that Character, the antient Prophets and the Psalmist had given him. He hath not yet come in his Power and Glory, treading upon the Necks of his Enemys, and subduing all before him. He hath not yet come, with a Rod of Iron in his Hand, dashing to pieces every Sinner, like a Potter's Vessel. He hath not yet establish'd that Peace and Tranquillity over the Earth, which is describ'd to you by the Prophet, when he says, That Nation shall no more
rise

rise against Nation; and that Swords shall be beat into Plow-shares, and Spears into Pruning-hooks; and that the Wolf and the Lamb shall lie down together; and that nothing is to offend, in all the holy Mountain of God. And that this holy Mountain is the whole Earth, may be evident to you, by its being told you, that all shall be made to bow down before him; every Tongue to confess, that Jesus is the Lord and the Christ; and that the Spirit of God shall be pour'd out upon all Flesh; and that the Knowledge of the Power of the Lord shall cover the Earth, as the Waters cover the Sea. And that of the Prophet *Daniel*, where it is said, That the Kingdoms of the Earth became the Kingdom of the Saints of the Most High. A like Passage you may find in the Revelations of *John*, How that all Kindreds, Tongues and Nations were subjected to the Lord. Now this ought to intimate to you, that before thus all the Earth is subjected to the Lord Jesus Christ, before he comes thus to take Vengeance, and to smite down all that oppose him, that a Warning shou'd be given to the Inhabitants of the Earth, that they might prepare themselves against his Coming, so as not to be surpriz'd by his Judgments. For, in this holy Mountain, nothing impure, nothing unclean is to inhabit. So every one, that is not sanctify'd, is to be drove from without the Bounds of it. And being that the Earth is so polluted, that Corruption hath so overspread the Face of it, and that all are Workers of Iniquity; a fearful Destruction must come upon the Face of the Earth, before the Lord can take up his Tabernacle here; before it is prepar'd for his Residence. And also you may well hope, from the Goodness of God, that being only his holy Spirit can purify and sanctify ye, and make ye fit for this his Kingdom; that he, before he came, wou'd send forth the Waters of Life, and invite every one to come and drink thereof freely; that they might be cleans'd from their Filth and Corruption, and might be found a pure and holy People; such as he might

own for his Children, they bearing his heavenly Image. That the terrible Judgment is to precede this peaceful Reign, ye are warranted to believe, from those Descriptions given of the Day of the Lord's Visitation of the Earth, by the antient Prophets. Ye may find in many of them, a terrible Day set out and describ'd, by many Metaphors, importing Terrors and Desolations upon the Inhabitants of the Earth. The like does the New Testament also warrant, where it is said, that the Lord shou'd come with his Fan in his Hand, and thoroughly purge his Floor; and that the Axe was laid to the Root of the Tree; and that every Tree, that brought not forth good Fruit, shou'd be hewn down and cast into the midst of the Fire: and where it is said, that the Angels shou'd go forth, and gather the Tares from among the Wheat. Now being that these are Things, that ye ought to be in Expectation of; when a Voice comes forth and tells you, that the Time is nigh, when God will verify those Promises and Threatnings made to the Sons of Men; ye ought to awake from a State of Security and Sin, that ye remain in. Ye might from Reason well expect, that the Spirit of the Lord shou'd be pour'd out as a Flood, to accomplish this Work. For before the Prince of Peace can be seated upon his Throne, the everlasting Gospel is to be preach'd unto all Nations. *Jew* and *Gentile* are to be united into one Flock, under the great Shepherd Christ Jesus. Now what, save the Holy Spirit, that first planted the Gospel, can make the Everlasting Gospel known to all Nations? Is it not evident unto any one, that looks about, and views how small a Progress the Gospel hath made, since the extraordinary Gifts of the Spirit of God ceas'd? He may find Reason enough to believe, that it must be the Zeal of the Lord of Hosts alone, that must accomplish this Work. But God hath said, that, by the pouring out of his Spirit, he wou'd recall the *Jews* from all the Corners of the Earth. And ye are told, that it was an Angel, that had the Everlasting Gospel

Gospel to preach unto all Nations. Now, That evidences unto you, that it was to be the Work of Heaven, and not of Men. When ye therefore see a Spirit pour'd out, exhorting all to Repentance, and a Preparing of themselves for the Lord's Appearance; and such Testimonys, as the Holy Spirit heretofore gave of himself speaking in Man, attending the Effusion of the Spirit: then ought ye all to believe, that the Time is come, when God will set the Prince of Peace upon his Throne, and will subdue all People under him. Now ye are to take care of deceiving your selves. Ye are all ready enough to own, that, if you saw your Lord appearing, you would bow down before him, and would do whatever he requir'd of you. But ye are so in love with your Sins, with the Enjoyments of this World, that you will not be persuaded, that your Lord does come, till he comes with such a Power, as you are not able to withstand: and then it will be too late for you to acknowledg it. On the Sound of this Voice, therefore, ye ought to put your selves into that Condition, as that ye would be glad and rejoice, if your Lord that moment came. Ye ought to have your Souls breathing out, Come Lord Jesus, come quickly. If you were thus prepar'd; then would ye not be for standing it out, till the last Proof is given; but would rejoice at the least Evidence of his Appearance. Think ye not that it is a Matter of Indifferency to you, whether you hearken to the Voice or no. For, being you cannot prepare and sanctify your selves, but it must be the extraordinary Operation of the Spirit of God in your Souls; ye must accept of the Holy Spirit of God, in such a Manner, and upon such Terms, as he vouchsafes to communicate it. The *Jews* of old had the Law and the Prophets, in the Observance whereof they thought themselves safe enough. But when your Lord came, it was necessary for them to believe that he was the Messiah, notwithstanding his Appearance so contrary to what they expected. And you may find, that only the Believers on him

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did receive the Holy Ghost. None ought to take upon him to say, That none of the *Jews* felt the Influences of the Holy Spirit of God upon their Souls, but those that were Followers of your Lord. But that was the Way, by which they were sure of receiving the extraordinary Communications of God unto their Souls. So now, if God hath open'd a Door, by which his Holy Spirit shall be pour'd forth unto the Souls of a those that thirst after it; every one ought to come in that Way, which God directs. It will not do, to say, I have experienc'd the Influence of the Holy Spirit of God on my Soul, before I ever heard any thing of this Way: No. For ye are to have such a Portion of the Holy Spirit of God, as will sanctify you. Now if ye are sure that ye are thoroughly sanctify'd, and that Sin abides not in you; but that ye can stand before the Face of the Holy-One; then indeed are ye safe. But let no Man deceive himself, and thereby destroy his own Soul, through the Pride of his Heart; but make use of that Means, which God vouchsafes, in his Goodness, to direct him to. But every one that is a Sinner, and acknowledges himself such; he hath no Excuse. It is his Duty to try all the Ways in his Power, to be satisfy'd, Whether God is pouring out his Holy Spirit, to prepare his People for his Coming. And if he finds any Reason to believe, he is to hasten, and lay hold of the Opportunity, that he may be found among the prepar'd, when the Lord comes. Now let every one here present examine into this Voice, with that Humility and child-like Disposition, that he ought to do. Let him consider, not what he may expect from Men; but what he a vile Sinner, ought to hope for from God, who is to judg him. Consider that ye are all corrupt before God; and he might justly overtake you, with his Judgments: and that if he only warn'd you, as he warn'd the old World by *Noah*, it were an exceeding Favour. But if God vouchsafes to raise up a more extraordinary Voice; then have ye more Reason to magnify him for his Goodness, and to

make use thereof. And if ye do not, the greater will be your Condemnation.

XXII. T. Emes, *Tuesday September 23. 1707.*

Whatever Men may think of my Message, or my Messengers, I am coming to visit the Earth. I offer them Terms of Grace and Mercy. I have long waited upon them, to be gracious, and to receive them as a loving Father. I have open'd my Arms to receive them, in Mercy, and Grace, and great Compassion. But if they will not hear my gentle Voice, and my loving Invitation; I will come speedily with another Voice, that will make them hear, and tremble before me. For I have resolv'd to subdue all Things to my self. There shall none stand up against their God, and prosper. But I will bring down their Pride; and confound the vain Imaginations of those, that suppose they shall prosper, in not submitting to me. I come, this Day, to invite Mankind, as my last and great Invitation to Grace and Mercy. But if they will not hear and obey my Voice, I will thunder upon them from my heavenly Tower; and astonish them with my Judgments. I stand at the Door, and knock: 'Tis but a little Time. O ye Worms of the Earth, hear the Voice of your God, and tremble. Submit your selves; and prepare to meet him coming in loving Kindness. For if ye dare to stand against his Judgments; they will terribly shake the Earth, very soon. I set before ye Life and Death: chuse. There shall be speedily made the great Decision of all Men. Chuse your Side: whether you will be for the Kingdom of my Son, or for the Kingdom of Satan. I will make such a Separation and Division among you, as hath not been since the Foundation of the Earth. What can I do more, than propose to you, and leave you to your Choice? Ye are, perhaps, scandaliz'd at the Oddness of my Message: But ye will hear another Voice, if ye will not hear this. What is it, that my Messengers persuade you to? Is it any thing they will get, of worldly Interest? Do not they expose themselves to Contempt and Shame among Men?

Men? What do they propose to themselves? What do they advise you to, in my Name, but to humble your selves, before the God of the whole Earth; to fall before him in low Submission; and cry to him for Grace and Mercy? Come to me, my Children. Why do ye draw back? Why are ye so deaf? Why are ye so unwilling to come at my gracious Invitation? What can ye lose? What can ye propose, in this perishing World, in this mortal Life, that ye shou'd chuse, rather than the Joys of Eternity? Did ye but know the Glorys and Felicities of my Kingdom, even upon this Earth; ye wou'd forsake all Things, to gain an Interest in that State; and not let the perishing Vanities of this World ingross your Hearts, as they do, and have long done. Oh, I charge you and command you, your Creator, to break your Hearts before me, this day; and to hearken to the Voice of my Messengers. Shall your God intreat you, and beseech you to be reconcil'd unto him, to be reconcil'd to your own Happiness; and will ye not hear? O deaf and rebellious Hearts of Men! I wait long. I wait long to be gracious. Because I am not willing to cut you off; therefore I have resolv'd to give sufficient Time, to all those that will hear my Word. But that Man that will not hear, I will set my Face against him, to destroy him, and to cut him off. Will nothing but my Thunders awake you? O deaf and hard-hearted! Well, ye shall have them soon; sooner than ye imagine, you that will not hear. I am resolv'd to humble all Flesh before me. And he that will not bow in time, shall break, and be cast off for ever. Then, when it is too late, in the Anguish of your Soul ye will call; and I will not hear. He that made you, will have no Mercy on you: and he that form'd you, will shew you no Favour. Make hast then: Make hast, make hast to me your God. Sleep not one Night, one Hour, without humbling your selves before your Maker; who is resolv'd to come speedily, to shake terribly the Earth. Oh, I wou'd still invite you, and beseech you. Amazing! That your

God, your Creator, your Proprietor, to whom ye are all less than nothing, shou'd beseech and persuade you to be reconcil'd to him, to your Felicity. Oh ungrateful! To those that will not hear the Calls of a Father, but are resolv'd to stand it out, ye will make him an Avenger. Ye are afraid of being deceiv'd. Ye are asham'd of owning Things, that are despis'd. But are ye asham'd of humbling your selves, of praying to me? Who can blame ye for that? Who can say, Ye are possess'd with the Devil; because ye pray more, than ye were us'd to do; because ye are humbler, than ye us'd to be? Why not more submissive to all his Invitations, and ready to meet him? Do ye believe any Religion at all? Do ye believe there is a God? Why then not ready to meet him, in all his Forth-comings towards you? Oh! will ye not believe, till your Houses are about your Ears, with my Thunders and Lightnings? What will ye do then? Whither will ye fly? Will ye not cry to the Rocks and Mountains to fall upon ye; and hide ye from the Wrath of him that sits upon the Throne, and from the Wrath of the Lamb? O my People and Children that tremble at my Word, fear not. I will quickly come to vindicate you; and to own your Message, by Signs and Wonders, that they shall not be able to stand against. Humble your selves exceedingly. All Flesh wants it. The best of you want still to be more humble. And the lower you lay your selves before me, the nearer I am always to you. I will revive the Hearts of the contrite ones. And tho ye may suffer a little Persecution, or Disgrace, or Shame; it shall soon, very soon, be over. And the Glory of my Kingdom and Reign shall appear upon the Earth, to dazzle the Eyes of Mortals that would not see it.

XXIII. T. Emes, *Monday October 6. 1707.*

O dear Lord, that encouragest, commandest, and stillest thy self a God hearing Prayer! But how shall poor Dust of the Earth approach unto the great God? We know not what to ask, of our selves, as

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we ought. Oh, let thy Spirit help our Infirmitys, and make Intercession for us. Thou knowest the Mind of the Spirit, tho our Desires are express'd but with unexpressible Groans. Lord, we need not tell our Wants to Thee: Thou knowest the Secrets of our Hearts, and our intimate Desires. Lord, we come unto Thee as a compassionate Father in Christ Jesus, to beg thy Mercys and Compassions to relieve us, in all our Pressures and Straits. We believe that thou pitiest us more, than earthly Fathers pity their Children. Therefore we have Incouragement to come to Thee, and ask those Things, that we need. O Lord, Thou hast told us, that, if two of us shall agree, upon Earth, to ask a Thing, Thou wilt give it. Oh, help us to ask, according to thy Will. We wou'd never ask any Thing, but what Thou mayst please to give, and what may be for thy Glory. Lord, we wou'd not ask any Thing, but that we wou'd be patient to receive a Denial, if it be not according to thy Will. But, O Lord, if it be for thy Glory, and according to thy good Pleasure, let an Answer be given: Thou need'st not be told to what; nor how to satisfy the Desires of thy poor Creatures, towards Thee. Lord, let me be willing to wait upon Thee, in all thy Appearances. And let every Thing of Self be brought down to nothing; that God may be exalted, and God alone may have all the Glory. We are poor Creatures, and can do nothing of our selves. Thou cou'dst not have chosen more pitiful Creatures, than I, especially, am. But, Lord, by thy mighty Power, Thou art able to do whatever Thou pleasest, by the unfittest Instruments. Lord, Thou hast promis'd to hold me up, by thy Hand: Let me not fall. If Thou leave me to my self, I shall utterly fall and fail. But I will trust in thy Promises. O Lord, let me wait upon Thee; and not only refer the Thing, but the Time, when Thou wilt answer. Oh, be not displeas'd with thy poor Creature. O Lord, we cannot say much to Thee; or multiply Words to the Almighty; but must, at length, resolve our Petitions, in unexpressible Desires. Oh, glorify thy

Name, dear Father. Oh, depress all Things of Self, in us. Let not one Thought arise, with any Thing, that is tending to exalt Self, Lord.

[J. L. answers, under Inspiration; I have heard thy Prayer, and thou shalt glorify me, for it.]

O Lord, by this I shall know that thou hast heard my Prayer, if thou relieve me from the Difficulty, that I am in. Oh, glorify thy Name, Lord. Oh, deliver me from my self; and let me be nothing, that God may be all. Oh, nothing is too hard for thee. Thou knowest all things, Lord. Thou knowest me better than I know my self, and all of us. O Lord, keep my Faith in thy Promises, that my Unbelief or Doubting may not hinder any thing, that may display thy Glory. Oh, give us all firm Faith in thee. And let us not ask any thing, of our own Wills: But let our Desires be the Dictates of thy Holy Spirit. Then, we shall be sure, thou wilt hear us. We wou'd not be our own at all, O Lord. We are thine, by Right: And why thou'd we desire to be our own? We wou'd give our Souls and Bodys to thee, to be under thy divine Conduct, and to be no more under our own foolish one. Wilt thou not accept that, which is thy own Right, O Lord; our poor Offering of our selves and all, to thee? Oh, thy Goodness is such, that thou can'st not deceive us. Lord, we may deceive our own Hearts: But thou art a God of Truth and great Compassions. Thy Mercy fails not, O Lord. If there be any Hindrance, it is from our selves. Oh, discover it to us, and remove it: for we are poor Creatures, worse than nothing, by abundance of Transgressions, which we have committed, from our Youth. Oh, let us abhor our selves, and repent in Dust and Ashes; that God may be glory'd, in us, and upon us, and by us. Oh, take not thy Holy Spirit from us. But speak the things, thou see'st good, Lord, for us; whether it be for Reproof, or for Comfort, or for Command. Let us be ready to hear and obey. Oh, thou knowest the Sincerity of our Hearts; how far we are in earnest, with God. Oh, let our Sacrifices be pure,
without

without Blemish, that we offer to thee. Let not any of the dead Flies spoil our Ointment, that we offer to our God. Thou lovest Sincerity, in the inward Parts; and Truth, in those, that draw near unto thee. Oh, we wou'd come, with lowest Humility, and prostrate our Souls, before the God of Heaven and Earth; expecting and waiting for Words of Comfort, or Direction, or Command; or whatever the Lord our God shall please to speak. O Lord, discover thy self to thy poor Children. Oh, we do not say when, nor how, dear Lord; but how thou pleasest. Oh let us wait, till the Lord our God speaks. Oh, not our Will, but thy Will be done. But, Lord, we will never cease crying unto thee, whilst we have Tongues to speak, and Hearts to desire. Oh, let Men say what they will, or object what they can; we will cry unto thee, our God. They shall drive us no where else, but to the Throne of thy Grace. Oh, if we be deceiv'd, or if we perish; we are resolv'd to perish at thy Feet; yea, to lie before the God of Truth, with wishful Eyes, as long as we have a Being. O Lord, oh forgive the Iniquity of our holy Things. Our Prayers are unclean, in thy sight. Thou art a God of such Holiness, that thou chargest thy Angels with Folly; and the Heavens are not pure, in thy sight. What then is Man, that drinketh Iniquity, like Water? Oh, let us put our Faces in the Dust, before thee. Oh, we are not low enough, O Lord, yet: We are not low enough, to be exalted, as thou hast promis'd, to those Graces, we believe thou designest to give us. Oh, thou wilt be glorify'd in all those, that draw near unto thee. And how can we glorify thee, but by abasing our selves? O Lord, we need the Strength of God, to fit us for those things, which thou hast promis'd. We are impotent, and lame; and cannot follow thee, as we ought, unless thou draw us, and lead us by the Hand. We are poor Babes; Children that cannot go. We can speak but broken Words. We have not yet learnt the Language of thy heavenly Court, Lord. But thou

knowest the Lisplings and Stammerings of (thy poor Babes.) Oh, as a loving, almighty, overflowing Fountain of Goodness, a Father of all Compassions and Bowels, we come unto thee, by thy Son Christ Jesus; begging for Grace, and Mercy, and Compassion, and Help, in all our Needs. O Lord, there is nothing particular, in our Desires to thee, but what we beseech thee, for our Brethren. We all are under the same Necessity, and under the same Want of thy Assistance. O Lord, let not our Unfitness hinder thy Work so long: but help us to prepare; that we may be capable of receiving those things, which thou hast promis'd. Oh, let not such Worms, as we are, resist; and hinder the Work of God, whereby he designs to glorify himself. Oh, magnify thy Name, in this Earth: And let thy Kingdom come; that thy Will may be done here, as it is in Heaven. And let every one of thy Children, that thou hast call'd, endeavour to antedate that blessed Government, by setting it up himself, by ready Obedience, in his own Soul. Oh, it is high Need, that those, that thou wilt make Instruments, to bring in subjection the World, to thy Dominion, shou'd first be subject to it, themselves. O Lord, pour forth a Spirit of Prayer and Supplication, upon thy Children. Methinks, we do not cry to thee, often enough, in our Assemblys. Oh, have not we neglected calling upon thee, many times, when we have had the Experience of thy Answers? Here we are sure, let the Men of the World say what they please, that we can never err, in being instant with our God, in Prayer. O Lord, let us have that Resolution, as thy Servant *Jacob* had; That we will not let thee go, till thou blestest us. Oh, thou lovest the sacred Violence of thy Children, that will take Heaven, by Violence. 'Tis not the lazy Prayers, that thou wilt hear; but the fervent in Spirit. O Lord, we have, some of us, experienc'd thy Answers, at the very Times of our Petitions: but yet, Lord, we will not be unwilling to wait upon thee. O Lord,

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let *Thy Will be done*, be the utmost Desire, and Strength of Desire of our Souls.

XXIV. T. Emes, *Fridav October 10. 1707. Abstract.*

When I speak, it is enough to make my Creatures tremble. Tremble, when God speaks to ye, sinful Mortals. Who dares stand before me in himself, he shall be confounded. I have condescended to argue with my Creatures, and to persuade them by Arguments; and long waited upon them to be reconcil'd unto them. 'Twill be but a little while, that I will have Patience with ye, O unbelieving Creatures. Oh, ye say, it is long e'er these things, I have predicted by the Mouths of my Prophets, shall come to pass. But it will be too soon for you, ye harden'd Sinners. Fear shall seize ye and possess ye, and reach to your very Hearts and Souls. Fall before me. My Invitations shall not be long to you, that will not hear me. But I will pour down my Judgments upon your Heads. Ye rebellious, who is he that dares harden himself against his God any longer? Yet a little while, a little while, a little while, I wait to be gracious to ye. Yet a little while I persuade ye to be reconcil'd unto your God, to be reconcil'd unto your Happiness. Oh, why will ye dye, my People? Ye call your selves Christians, and the People of God: but ye are rebellious. Ye will not hearken to my Word, till my Thunders come upon you. Then you will quake. But oh, methinks, you might hear my gentle Voice. What if I speak in a Way ye are not accusom'd to, or thought not of? What if I speak by the Mouths of a Company of poor trembling Madmen, that have quitted the World? That have submitted to my Call, and heard me, and surrender'd themselves to be my Instruments to persuade ye? That have not thought any Reproach or any Damage, that hath come or may come to them, too much for their Service to me, their God? And they do persuade ye: they mourn over ye: And God himself, if it were possible, wou'd do so too; because he pitys ye, and wou'd not have ye dye. Oh, he is unwilling to give ye up: he is unwilling to cut
you

you off. But if ye will persist, then ye shall find that, which never enter'd into your Souls to think. For as Eye hath not seen, nor Ear heard, nor hath it enter'd into the Heart of Man to conceive what God hath provided for his Children: so Eye hath not seen, nor Ear heard the Terrour, the Anguish, the Amazement, the Astonishment, that shall fall upon your Heads, if ye will not hear my Voice now. I will speak at another rate, very soon. For my Angels are coming, to pour out the Vials of my Wrath upon the Earth. And my Wrath shall smoke against the Men, that will not hear the Voice of these poor trembling Madmen, as you call them now. Then, they will appear to be the Men, that, out of Obedience to my Commands, and out of Compassion to you, that despise them, have—— Oh but you that fear my Name, and obey my Voice, fear not. To you the Sun of Righteousness shall arise, with Healing in his Wings. And ye shall tread down the Wicked; for they shall be Ashes under the Soles of your Feet. The Wicked, the Unrighteous, and the Self-righteous too, they shall be trodden down. Ye are got into the Fastness of your Self-righteousness. Ye are ready to meet him, whenever he comes. Idols ye set up and worship, instead of me. What is it that I advise ye to? Is it any dangerous Thing? I advise ye to read my Scriptures, my Prophecys of old. And I persuade you, and command you to fall down before me, and seek my Face earnestly, and to inquire of me, as well as your own Reason, whether this be the Voice of God or no? Ye shall be satisfy'd, if ye will humble your selves, and wait upon me in humble and earnest Prayer. It concerns you, every Soul of you. It is not a thing that it is best to take no notice of, or to scepticize upon. But if it be true, as ye shall find it, where are ye then? O my Child, pray for this People; and let all my Children join with thee, in praying for them.

XXV. T. Emes, *Monday October 20. 1707. Abstract.*

This Message, that ye hear this Day, shall soon be found to be of universal and the greatest Concern.

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There is not a Soul among you, but will soon find that it was his Business to give Attention, and to hear what God will speak this Day, by his Messengers. Ye shall soon find that it is not Man that speaks ; but God, that speaks in him. It may seem strange to you ; because ye have been ignorant, that God hath, of old, spoke by the Mouth of Men. But a little time will discover it. And then, as you have heard, and as ye have obey'd ; or as ye have stopped your Ears, and not inclin'd your Hearts to consider : so ye shall be found, either Subjects of my Mercy and Compassion ; or fall under my avenging Hand, every one of you. There is not a Soul, that shall be exempt. No. I am resolv'd to visit the Earth, at length. Satan shall no longer rule here : but shall be turn'd down to his dark Kingdom ; and shall no more usurp my Earth. I have born with Mankind, a long time ; and they will not turn unto me ; but go on in their abominable Ways. But I am resolv'd to make my Righteousness appear to every Soul, without respect of Persons. The Great and the Mighty are nothing in my Hands ; less than nothing, and Vanity. The Great and the Small together, if they rebel against my Voice, and will not hearken, shall fall and be confounded. Were not I a God of Compassions, I had not forbore so long : and were I not a God of Compassions, I shou'd not have given this Warning, unto the Sons of Men. But I pity my Creatures, that I have made ; and have Compassion, as a Father. And therefore I am come to visit the Earth ; and to hang out the white Flag ; to signify to rebellious Mortals, that they may yet find Mercy, if they will but give ear to this my last Call and Invitation to them. Therefore I invite them, this Day, to be reconcil'd to the God, that made them. Let them come with humble and penitent Hearts ; with Meekness and Lowliness, trembling at my Word ; and they shall find Grace and Acceptance. Did they know how good a God their God is : Did they know the Blessings, the Joys, the Pleasures, that he offers his Creatures ; they wou'd
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be drawn, and, like Children, wou'd come to me. Therefore I am resolv'd to try them, and to offer them even my Spirit, and the Graces thereof. But if they will refuse, and harden their Hearts; then they shall soon find that my Thunders shall roar, and make their Hearts tremble. Every Soul will I bring down, and bow before me: The stoutest Heart shall ake, that will not hearken to my Grace. Kings and Princes are nothing but Vanity. I can humble them, and bring them down. And the stout Hearts, even of the little Mortals, that think themselves great enough too against me, and are stubborn enough, I can break, if they will not bend. Put not the Time far off from you, you that hear, this Day: for it is at the Door; sooner than you imagine; sooner than you expect. Oh, 'tis the Soul that trembles at my Word, that shall find Favour, in the Day that cometh, that shall burn as an Oven; and all the Proud, and they that are Wicked, shall be as Stubble: and the Day that comes shall burn them up. But unto those, that fear my Name, shall the Sun of Righteousness arise, with Healing under his Wings. And ye shall tread down the Wicked; for they shall be Ashes under your Feet. My Decree is gone forth: And my Angels have their Commission to visit this Earth with my Plagues, and to pour them upon the Heads of the Rebellious and Disobedient. But I wait a little, a little time. Ah, and too little shall those find it, that will not now hearken. Ye are apt to say, If ye were sure this were the Voice of God, ye wou'd hearken. But when there is any thing, that appears in the Name of God, as his Voice and Call, whether ye are sure or no, 'tis safest for you to consider, and to prepare for that Day, that is predicted. Think not that ye can lose any Thing, by humbling your selves before God; by breaking your Hearts before God, and by coming to him in Prayer. Ye cannot well suppose that it is an evil Spirit, that persuades you, in this manner, to humble your selves before God, which is a natural Duty, and to cry to him. But he that resists the Of-
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fers of my Grace, and will not hear ; he hath chosen his Portion with the Wicked. I am coming to make the grand Decifion and Separation of all Men. I will gather my Corn ; and the Tares fhall be burnt with unquenchable Fire. Look ye to it, whether ye be not of that number, that fhall be deftroy'd. If ye will come to me ; ye muft leave this World, the Love and Lufts of it, and come with your whole Hearts : for I will have no Sharer in my Glory. The Hearts of my People fhall be mine ; their whole Heart. Ye cannot ferve God and Mammon ; ye cannot ferve God and the Devil : Ye muft refolve. Ye muft be refolute ; the Kingdom of Heaven fuffers Violence, and the Violent take it by Force. It is not a lazy, *God have Mercy upon me* : No, it is not a faint Wifh ; it is not going to Church, and ferving God, as you call it, that will ferve. No ; that won't do, tho it be in the beft Church of the Universe. It is no Sect, or Party, that will fcreen the Hypocrite in Heart from my Wrath and Indignation. No, no ; there is no Covert for the Wicked. There is no Secret, but that I am refolv'd to difcover. There is no Place upon the face of the Earth, where Sinners can hide themfelves. I will vifit all the dark Corners of the World, and all the dark Corners of all Hearts too. Think not to hide any Luft ; no, not any Darling, tho it be a little one : 'Twill be an *Achan*, that will provoke the Wrath of the Almighty. Don't think it hard, ye my People, don't think it hard to part with all, for your God : For if you have God, ye have all in him. Did ye know the Peace of God, that paffeth (all) Understanding ; did you know the Joys of the Spirit : Ah, did you know but the Sweetnefs, of even penitential Tears, ye wou'd defpife all the gilded Vanities and Follies of this World, that Men do fo prize, and adventure their Souls for. You wou'd find that they are but Bitternefs, in comparifon of the Peace of a cleans'd and purify'd Confcience. Here I fet before you, this Day, Life, and Death ; Happinefs, and Mifery ; Glory, and Immortality, and utter Deftruc-
tion

tion from my Presence. And ye must be nimble; quick; ye must chuse very soon, if ye make account to escape my Indignation. For the Time is at hand, and I can no longer stay. Make hast, make hast to fly to the City of Refuge, to come out of *Sodom*: For the Fire and Brimstone is just ready to be pour'd down upon it. Even this City shall smoke with the Flames of my Wrath, quickly, in a few Days. And ye here present shall see it, or feel it, one of the two. For I come to make all things new; and I will purge this World with Fire. As I drown'd the Wicked and Ungodly, of the old World, with Water; so I come to destroy this, with Fire. And whatever is Chaff shall be burnt up. Come to me then; and buy of me Gold, that is try'd in the Fire, that will abide. And cast away your Idols, to the Moles, and to the Bats; that ye may escape, when I shake, terribly, terribly, terribly, the Earth, and the Heavens too. I am coming to bring such a Trial upon the Inhabitants of the Earth, as has not been, since the Foundation thereof. And how will you stand before me? How will you abide the Indignation of the great God? Oh, there is no standing for you, but by falling before me, with broken and contrite Hearts, in the Dust; and by imploring my Mercy and Compassion, in my Son Jesus Christ. Then I will take ye up again; and I will exalt ye, and set ye upon Thrones, and ye shall reign, with my Son, in his Kingdom.

XXVI. J. Glover, *Thursday, May 13. 1708.*

I have long been still, and held my Peace; but, now I will cry, like a travailing Woman. I will arise, and devour at once. Think not, my Children, that your God will always let your Enemys triumph over you. No: no; he will arise from his Holy Habitation, and shake terribly the Earth. You know, 'tis said; Once more I shake, not the Earth, but the Heavens also. And this word, *Once more*, signifies the Removal of those Things, which do appear; even those Things, which hinder the establishing the Kingdom of your Lord, here, on Earth.

But,

But, he, that has begun this Work, will thorowly perfect it.

XXVII. J. Glover, *Sunday, May 16. 1708.*

Behold your King cometh riding upon an Ass, and a Colt the Fole of an Ass; was once the Cry. But now he comes cloth'd with Honour and Majesty; attended with an innumerable Host, of Saints and Angels; in flaming Fire; taking Vengeance on all them, that know not God, and that obey not the Gospel; and to be admir'd, in all them, that believe. What manner of Persons ought ye to be, therefore; that you may be able to stand, before this mighty King? See to it, my Children. See that you be prepar'd, for the glorious Appearing of your Lord; who comes, as a Refiner's Fire, and Fuller's Soap, to purge the Sons of *Levi*.

XXVIII. J. Glover, *Sunday, May 23. 1708.*

Rejoice, my Children; for now is your Salvation nearer, than when you believ'd. Your God will surely appear for you, when you least think of it. The Ways of your God are in the Deep; who can trace them? Who can find out the Almighty to Perfection? Why then are ye so anxious, my Children? You must be brought to an intire Relinquishment of your Wills unto mine, before I will appear for you. Therefore cease murmuring and disputing; or else my Hand shall fall upon your own Heads. Am I not God, the Sovereign Disposer of all Things, in the Heavens above, and on the Earth beneath? Did not that great King *Nebuchadnezzar* say, Thou dost what thou wilt, in the Army of Heaven; and none can say unto thee, What dost thou? Take heed, my Children, lest I make you pass thro a more severe State of Probation, than he did, in order to make you acknowledg that I am God. What harm will it do you, to say, Lord, thy Will be done? That will not at all retard my Appearance. No: But it will, on the contrary, make me the more speedy, in the Execution of what I have purpos'd to do for you. You know not my Counsel; neither is it fit you shou'd know. For shou'd I come to consult with you,

you, about what I am going to do in the Earth; shou'd I act, according to the Schemes and Models, form'd and propos'd by you, I shou'd make but indifferent Work of it. Therefore, I say, once more, Be you still; and know that I am God. I say again, Remember that ye are Dust. Relinquish up your Wills intirely unto mine; and say, Lord, appear how, and when thou pleasest; and you shall be agreeably surpriz'd, by me. I will work for you, and none shall lett. Think not, my Children, that I will leave my Work unfinished. Think not that the Rod of the Wicked shall always rest, upon the Lot of the Righteous. Think not that I will always let your Enemies triumph over you. Think not that they shall always say, Where is the Accomplishment of those great Things, you have so often told us of? Think not that I will always suffer my Honour to be trampled under foot, by the Men of this Earth. Think not that I will always suffer my Word to be thus abus'd, by those, that call themselves the Ministers of Christ Jesus. Think not that they shall always make a Trade of my Gospel. No: The Time is at hand, that I will call them to an Account, for the Abuse of that Trust, committed unto them, by their poor People, over whom they lord it—As if they, only, were my Heritage; not considering that the Lord's People is his Inheritance. But I will make them know, that I have not sent them: And I will deliver my People, from under their Tyranny and Usurpation. No: They shall be no longer Lords over my Heritage: for, lo, I come to reign over my People my own self; and I will govern them in Truth and Righteousness. And great shall be the Peace and Tranquillity of my Kingdom: For it shall be from Sea to Sea; and from the Rivers to the Ends of the Earth. For my Father has given me the Heavens, for my Inheritance; and the utmost Parts of the Earth, for my Possession. And now will I rule the Nations, with the Rod of Iron; and I will dash in pieces all those, that will not that I shou'd reign over them. But them that are willing, and obedient,

and

and that overcome the World, the Flesh and the Devil, shall sit down with me, on my Throne ; as I have overcome , and have sat down with my Father, on his Throne. Therefore see to it, my Children : See that you, by a total Submission and Resignation of your Wills unto mine, may be worthy to escape all those direful Judgments, that are coming upon this City and Nation ; and may stand before the Son of Man ; having your Loins girt, and your Lamps burning ; and, your selves, like Persons waiting for the Coming of your Lord. Be humble ; be patient ; for the Coming of your Lord draws near. And, above all things, put on Bowels of Compassion, one towards another. Be ye pitiful : Be ye courteous towards all Men ; not rendering Evil for Evil : But bless them, that curse you ; and pray for them, that persecute you, and despitefully use you ; that you may be the Children of your Father, which is in Heaven ; who causes it to rain, on the Just and on the Unjust. My Children, above all I recommend this to you, that you love one another, with a pure Heart, fervently : And demonstrate your Love, one towards another, by comforting and encouraging one another ; by endeavouring to support and strengthen one another, in the Faith of this my Appearance. If you doubt ; keep them to your selves, and be not always thus complaining : for thereby ye discourage one another, and displease me. Tell your Doubts unto me ; and I will resolve them ; or support and bear you up, under them. Cast all your Care upon me ; and I will care for you. And let your Dependance be upon me intirely, for Strength and Assistance, to go forward in my Work and Service. And you shall find your Strength renew'd, as the Morning. You shall run, and not be weary : You shall walk, and not faint.

XXIX. J. Glover, *Monday June 7. 1708.*

I will, very shortly, make it manifest, that this is the Operation of my Holy Spirit ; by other Ways, than internal Evidences thereof, to the Persons concern'd. I will give to the World such ocular Demonstrations,

monstrations, as that they shall say, Lord, withhold thy Hand ; it suffices. In the mean time, that Evidence, that I have already given, may be sufficient to convince any modest, and sober, and sincere Inquirer into the same. For, if it be by a Power independent of themselves ; and that be good, that is, does influence to the Love of God and their Neighbours ; if, by it, the Fruits of the Spirit of God are produc'd ; is not that a sufficient Testimony, that it is the Holy Spirit of God, which does so operate, and produce Fruits unto Holiness ? If not ; what Certainty can any Man have, that he is ever assisted, by the Holy Spirit of God ; that he is mov'd and influenc'd, thereby ; if the Devil can or will do the same, as effectually as that ? Did not your Lord say, A corrupt Tree cannot bring forth good Fruit ; neither can a good Tree bring forth evil Fruit ? He has laid these down, as certain Rules, by which you must judg of those, that come in his Name, to bring a Message of this Nature to the World. Now, this is a Rule, or it is not. And if it be a Rule, then those, that bring a Message of this Nature, which tends only, and powerfully, to advance the Glory of God, and the universal Good of Mankind ; if it be hearken'd to and obey'd : I say, by this Rule, you may conclude, they are Messengers of the most High ; when there is, also, the Appearance of a supernatural Power annex'd to the same. And what greater Evidence, of a supernatural Power, wou'd you have, than these bodily Emotions ; setting aside Miracles, and healing the Sick, and raising the Dead, and others of the like kind ? Of which I have given divers Instances, in this City ; I mean of healing divers sorts of Distempers and Infirmitys of Body. If you inquire into the Lives of the antient Prophets ; you will find, that they did not always work Miracles, to prove that they were Inspir'd by God Almighty. Therefore it is evident, that Miracles are not the only Test, by which you are to try the Spirits, whether they are of God or no. But that the World may be left without Excuse, I will, as I have

have said, by my Servants, work all sorts of Miracles, in this City; and that very shortly too. And to those, that Miracles of Mercy will not convince, will I grant Miracles of Judgment; and surely they will convince. At least, they will be made to acknowledge, when they feel the Smart of them, that the Thing is real. When they are really struck blind, they will acknowledge that they cannot see. Tho' they will not believe my Servant *Gray* was blind: Yet, as he knew the Fact was true; so shall they, when they are really so; of which that was a Sign. My Children, be ye comforted in this, that I have given you such Evidences, as serves to support you, under that, which the World insolently calls Delusion; to wit, the Failing of that Prediction, relating to my Servant *Emes*; which shall surely be fulfilled, as I intended it. Wait but a little moment, and you shall see my Power display'd, in this City. I will work by you, so as that none shall lett.

XXX. J. Glover, *Tuesday, June 8. Abstract.*

My Children, your Lord is coming, to restore all Things to their Primitive Beauty, and Comeliness. You know, it is said, in the *As*s, that the Lord Jesus shall be reveal'd from Heaven; whom it retains, till the Time of the Restitution of all Things. Now, that same Jesus is coming, to restore all Things, as at the beginning. It is said also, that the Creature groaneth, and is in Bondage, waiting for the Manifestation, and glorious Liberty of the Sons of God: from which Bondage it shall be deliver'd. Therefore, my Children, rejoice ye in this, that I have thought you worthy, to see the glorious State of my Son's Kingdom, here on Earth: which you shall, certainly, behold; if you are not wanting to your selves. Be ye therefore always ready, that you may not be surpriz'd, in a cold, and sluggish Frame, when your Lord appears: But, be you always upon your Guard. You have very subtle, and potent Adversarys, to encounter withal; insomuch, that you will have need, to stir up all your Strength, and to pray to me continually to increase your

Strength; that as your Day is, your Strength may be. And, be ye comforted, in this, that I will be near to all, that call upon me, in Truth; so, as that no Trial, and Temptation shall overtake you, but a way shall be made, for your Escape, out of the same. My Children, I warn you of these things, that you may not be surpriz'd, unawares; which you will not, if you give good heed, to what has been said unto you, at this, and other times, by the Mouths of my Servants. Therefore, be ye all so wise, as to improve all these Warnings, to my Glory, and your own Souls Advantage: And in so doing, you will find, there is great Reward. For know that it is not, that ye can any ways advantage me, by your Obedience: For I can as well be glorify'd, in your Destruction, as in your Salvation. Therefore I say, see to it, as you tender the Welfare of your own selves. It is for the Love, that I bear to you, that I condescend to warn you so often. Therefore let not the many Warnings, that I have given you, be a Witness against you, to your Eternal Shame and Confusion; which they will be, if you do not walk, according to the Rules, given you in my written Word, and urg'd, and enforc'd by repeated Warnings, and Inspirations of my Holy Spirit, by the Mouths of your Fellow-Creatures. For I, now, declare unto you, That not one Promise, that I have made to you, shall be fulfil'd, if you do not perform the Conditions, that I have prescrib'd.—Those, that come to be taught of me, must come as little Children, with all readiness of Mind to receive every Truth, that I shall make manifest to their Souls; and to reject every Errour, that I shall make them sensible is such. And those, that come with such a Frame, and Disposition of Heart, to learn of me, will I instruct, in every Thing, that relates to my Glory, and their Eternal Peace and Welfare. Therefore, I say, see to it, that you be not wanting in your Duty towards me; and you shall see the full Accomplishment, of all those Things, that I have promis'd unto you, by the Mouths of all my Servants.

My

Fear not, my Child, for I have got thee fast into my Arms ; he can have no Power over thee. He shall have Power over none of my Servants ; no, not one. He shan't get Possession of thee any more. He shan't have Power to touch thee any more. Thy Heart is mine ; I have taken Possession of it, and it shall never depart from me : for it is mine ; and therefore shall be, now and for ever.

O Lord, pour out thy rich Grace upon me. O holy Lord God, most merciful Father, do thou be merciful to me thy Servant. Thou art a merciful Father to them that serves thee. Thou wilt be merciful to them that fear thee.

I will be merciful to all that come to me.

XXXIII. A. Good, *Saturday, Nov. 1. 1707.*

O Almighty God, merciful Father, thou hast took Possession of me : Thou hast took me into thy Hands.

My Child, do thou keep in secret Prayer. Do thou wait upon me. Do thou take great care of all thy Words, that thou sayest ; and set a Watch before thy Mouth, my Child, and see that you do not sin in my Sight. But glorify my Holy Name, for I have took Possession of thee, and Satan can have no Power over thee. I have chain'd him down from thee, he cannot touch thee ; no. I tell thee, my Child, I have took Possession of thee ; and I will keep thee in my Hand. And I will carry thee thro my Work, which I have prepar'd for thee. 'Tis I have begun it, and I will carry it on ; if thou wilt but take care of what I say to thee, and what thou sayest and doest : and dost set a Watch before thy Mouth. Yes, thou must, I tell thee. If thou glorifiest my Name, I will glorify thee. Oh, I will receive thee into my Arms. I tell thee, I will bless thee, and all (thine.) Thy Heart is mine ; and I will keep it. Yes, I will grasp it fast in my Hand. I tell thee, my Child, that Satan shall not have Power over you : for I will be thy Guide, thy Strength, and thy Stay, and thy Deliverer. Yes, I will be the Holder up of thee. I will pour down my Spirit upon thee ; and I will strengthen thee

with it. My Child, pray in secret, I tell thee, and I will take thy Heart in my Hand, and grasp it fast; and none shall take it from me. My Love, my Peace, and my Blessings rest upon thee. Go in Peace, my Child.

Oh Lord, look down upon me, a miserable Offender. I have sinn'd in thy Sight. Lord, strengthen me thy Child, to go thro thy Work, now and for ever.

XXXIV. Ann Good, *Friday November 7. 1767.*

My Children, do not fear, I will be with you this Night. Praise my Name, and magnify it. My Children, Obey my Commands; and I will write your Names in the Book of Life. I tell ye, my Children, take a care; for *Satan* is ready to pull you out of my Hands. Therefore take care; for he is seeking to devour you. He is seeking to destroy you; therefore, my Children, have a care of him. And if you will be watching and praying unto me, he shall have no Power over you, my Children; no, not one of them. I will help thee, even to tread him under thy Feet. I will strengthen thee; if thou wilt keep to me in watching and secret Prayer. O my Children, pray to me without ceasing. Show your Obedience to me, my Children; and I your Father will guide you, and will teach you to do my Work. My Children, you shall lose nothing for serving of me: ye shall get more of my Favour to you. If ye will but serve me, and do my Will, then I will pour down my Grace upon you: then ye shall be my Children: then ye shall be my People; and sit with me in Glory, if ye hearken unto me. The Devil shall have no Power over thee. No; never. No; my Child, none shall touch thee. They shall have no Power over thee. O ye hard Hearts, harden not your Hearts against me. Do not scoff at my People. Do not make a Game of them. Do not run on in your evil Ways; for if ye hear them, ye hear me. For it is my Word; for it is my Spirit, that I give them. It is the Work I give them to do. Therefore turn away from your Infidelity. They are never the worse for your scoffing at them; for

for they are my Children. I have sent them. I will know my Children: my Love rests upon you.

XXXV. Ann Good, *Saturday Novemb. 15. 1707.*

Oh hearken to my Word, ye wicked People, lest I throw ye down. I have often warn'd ye of your Wickedness, but ye do not obey my Voice. Ye make a Game of me, and my Children. I tell you, if ye game them, ye game me; if ye scoff at them, ye scoff at me. Oh! oh! be watchful, be watchful; be watchful, and take care, how you mock my Word. What, no Belief, in such poor wicked Wretches! Ye may assure your selves, that it is my Word. Therefore believe, and make not me a Liar; for it is my Word, assure your selves. Ye say, What need have we of false Prophets? Have not we other learn'd Men, to hear? Have not we the Bible, and all other things, to teach us the way to Heaven without them? But assure your selves, This is not the way to carry you there. No, 'tis not the way to carry you to the Throne of Grace: No. Pray to me in secret Prayer, and search my Scriptures: humble your selves in Prayer, and asking my Forgiveness for your Wickedness and Sin. Therefore I tell ye, mock not at my Word, ye wicked People. Ye wicked Wretches, I'll tread ye under my Feet. I will not suffer such wicked Wretches, in my Assembly. No; I will not suffer them to be scoffing, and mocking. Therefore, I tell ye, take a great care, lest I shou'd strike my heavy Hand upon your Heads; especially upon such wicked Wretches, as ye are. If ye will not hearken unto my Word, I will cast ye down into the bottomless Pit: and then ye shall go to your Master, that ye have serv'd, all your Life time. For you never had the Grace to serve me, no; but run after your evil ways. Don't fear but ye will be punish'd for your Wickedness, that ye have committed, this Day, I tell ye.

XXXVI. Ann Good, *Monday Novemb. 24. 1707.*

Wo be unto them, that wou'd not obey my Voice: for I will strike them down, with my avenging Hand. They shall feel my heavy Hand upon them, that

that wou'd not hearken to my Word. I tell you, ye People, that if ye do not obey my Commands, and my Voice; I will strike you down, with my avenging Hand. Yes, I will punish you all, that do make a Mock and Scoff at it; they shall feel my heavy Hand upon them. They shall fall; if they do not turn to me, and repent of their evil ways. Therefore, I tell ye, be humble every one of ye before me. For I am your only Lord. And ye shall obey me, and my Word; or else I will punish you, every one of you, that wou'd not obey my Word. Therefore seek after me, and ye shall glorify me, every one of you. But if ye will not seek after me, ye shall find no rest, I tell ye. For I will torment every one of you, and that most bitterly in Hell-Fire; if you do not obey my Voice, and hearken to me. I will cast ye down to the bottomless Pit, if you will not hearken to me, and my Voice.

XXXVII. A. Good, *Thursday, Novemb. 27.*

Oh, Father of Heaven, do thou teach us the right way to inherit thy Kingdom. Oh, take our Thoughts from the World. But, Lord, do thou direct us. Oh Lord, let not Satan reign over us; but, Lord, do thou be our Guide and Protector. Oh, hide not thy Face from us; but, O Lord, do thou receive us into thy Kingdom. There is more Joy, there, than in this World. Lord, do thou open the Doors of our Hearts, and come in, and direct us. Do thou teach us, and be our Master. Thou art the best Teacher: None can teach us, but thee, O Lord. O Lord, let not Satan reign over us. But if thou be our Watchman, thou wilt guard us Night and Day.

Fear not, my Children; for I will be your Watchman and Guardian: And my Angels shall be always with you. I will be your Master, and will teach you; none shall teach you, but me alone. Oh, my Children, watch and pray, and keep ye close to me; and I will be your Guide and Protector: and Satan shall have no Power over none of you. My Peace, and my Love rests upon you, and shall never depart.

XXXVIII.

XXXVIII. Eliz. Grey, *Wednesday Oct. 29. 1707.*

I will now make bare my Arm. No Rock nor Mountain shall hide them, when I shake the Rod of my Vengeance. I will scourge them out of every Corner, that they think secret. They shall go no where, where they shan't see the Rod of my Wrath. I am risen, from my Throne, to visit the Inhabitants of the Earth. I come with my Sword in my Hand. Prepare, prepare your selves to receive me. See, see, ye bold-hearted Soldiers, how ye will stand in the Battle. O my Children, I han't brought you into an *Odium* with the World, to leave ye a Prey to the devouring Wolf: No, no, the Power of my Hand shall soon appear. I have call'd long, and ye wou'd not be warn'd of me. Therefore do I now stop mine Ears to your Anguish and Cries: No, they shall ne'er be heard by me. Horror shall seize your Souls. Now may you gnash your Teeth in Sorrow, as much as you did in Envy to me and my Servants. My Ears are stop'd; my Gates are shut. Now Hell must be your House. How many sweet Invitations have I made? How long have I courted and invited you, to eat of my Dainties; but ye wou'd not come, that I might place ye at my Table. All my gracious Promises, sweet Offers, as I have made you; and none wou'd melt you! I put forth my Hand; but ye wou'd not let me take hold. I set my Gates wide open; but ye wou'd pass by. I told you the Torments of Hell, and the Joys of Heaven. I was, and sat with open Arms, to receive you into my House, to place you in that glorious Light. Long, long did I call and invite; and you wou'd not come. I offer'd the Jewels of my Crown to you; but ye wou'd not take them.

XXXIX. E. Grey, *Thursday October 30. 1707.*

The Triumph of the Wicked is short. I will cut them down with the Sword of my Hand. Their Iniquity shall no longer grieve my Eyes. I will bear no longer with those Bulls of *Bashan*. I sit as Judge alone; and I will judg them, as they deserve. I will give them into Satan's Hands. I offer'd Mer-

cy;

cy; and they wou'd not take it. But now they shall feel the Fames of his Fire. They have left me, and follow'd his Ways. They have been about his Work, and he will pay them home. Tho you had your wicked Ways from the Gods of this World; I am a Judg that knows all. Ye have blasphem'd my great Name. Yes, ye have spoken evil against my Honour, and ye shall feel the Rod of my Vengeance. My Judgments come; and ye shall hide your selves no where, where they shan't be. I have laid the Ax to the Root of their Minds; and every Tree that beareth not good Fruit, will I hew down. I come to weed my Garden. I will cast the Tares into unquenchable Fire. Oh ye vile Wretches! How can ye expect otherwise, than to have my Judgments upon your Heads, when ye dare to contrive to stop my Honour? Oh Presumptuousness, to judg my Work! but I shall lay heavy Stripes upon you for it. I will have every one wait for the Direction of my Spirit. He shall teach you in your Hearts, what you know not hitherto. My Word hath been corrupted. They have kept the Keys of Knowledg in their own Hands. Yes, my People have been led up in Ignorance. But now shall my Spirit teach them in their Hearts: there will I set up my Kingdom. And he that refuses to be taught by my Spirit, shall perish. My Church shall no longer be like a Lodg in a Garden of Cucumbers: No. I come to adorn her with my glorious Pearls: to rend her dark Veil, that she may shine forth in all her Brightness. Sing, O Heavens: rejoice, O Earth; for thy King comes in Majesty, to judg the Earth.

XL. E. Grey, Friday December 5. 1707.

Happy and thrice blessed are they, that suffer for Christ's sake; for they shall be great in his Kingdom. Strive not for the Joys of this World: But take all their evil Slanders with a patient Heart; that ye may have share of the glorious Kingdom of your Lord. Know that there is many that have their Heaven in this World; that have all the Riches, all the Glory, that this World can afford: but they think

think not of the Torment they shall go into, when they depart this Life. Therefore ye may take it as an Honour, to suffer for your Lord's sake. Happy are them that suffer in this World; for they shall be Subjects of my Kingdom. But them that refuse not the Glory of this World, to suffer for my sake; I will refuse to receive them into my Kingdom. They think not yet that the Shout of a King is amongst you; but they shall soon perceive it. Know, my Children, that I have not brought ye into an *Oidium* with the World, to leave ye a Prey to the devouring Wolf. When they cry, there is none to relieve them: But when you call, your God will come. You see him not; but he comes swift as the Wind to your Help. With his Hand will he slay his Enemies; and with his mighty Arm he will uphold his People. Know that I can still the raging of the Sea, in one moment; and make the Waves calm. Yes, I can make them in as much Love to you, as they are now in Fury. But don't think much at my seeming Delay, which is not so. For I will do it, when it is most for your Good and my Glory; which is what ye ought all to strive for. Ye ought not to seek to get Honour in this World; but to seek for my Glory. I am now come to rend the dark Veil, that hangs over my Church; to make her shine forth, in all her Brightness. I am come to adorn her with my Holy Spirit. The Glory of my *Sion* shall shine, to all Corners of the Earth, so bright, the wilful Blind shan't be able to shut their Eyes against it. I am now a building up my *Jerusalem*. I have chosen you to be some of the Foundation Stones. My Children, regard not all the hard Slanders Men fix upon you: for I come to wipe them all away, and to make you honourable in the Eyes of Men.

XLI. E. Grey, *Saturday January 31. 1707.*

My Children, watch and pray; for here is the Day of Temptation. Ye will every one have your Tryals. And take care, I say; for the Greatest will have much ado to stand, in this Storm that now is approaching. And I bid every one of you take care.

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For tho I have taken you to declare my Word ; yet know that I can cast you away. Tho I have sent you forth with this Message to the World ; if you don't regard what's declar'd, the Fire of my Wrath will break out upon you, as well as them that are greater Enemys to my Honour. Let no Doubts enter into your Hearts, about any Words of mine : for what I have spoken are certain and sure ; and your Eyes shall behold it. If it don't come just in your time ; that is not an Argument that it won't come at all ; no : For what I have spoken shall certainly be perform'd ; and what is not mine shall certainly fall to the Ground. My Children, blow away all Doubts, and take Courage, in me. I will be your strong Rock, and the Tower of your Defence. Look up to me ; and your Enemys shall be discomfited. Ye shall have a Joy, in the midst of your Sufferings ; a Joy that none can take away from you. Rejoice, that you have the Honour to suffer for Christ's sake : For happy and thrice blessed are they, that suffer for his sake ; for they shall inherit the Kingdom of Heaven. But what is all the Sufferings that Man can lay upon you ? What is all the Sufferings, that this Earth can burden ye with ; to enjoy a glorious Kingdom of Life, Light, and Peace ? Is it not better for you to suffer a little, and enter into everlasting Joys ; than to have Joys a little while, and enter into eternal Torments ? Therefore consider, and be wise ; and follow my Footsteps. Did it not behove your great Lord and King, first to suffer, and then to enter into his Glory ? And ye must all enter in, the same Way. Wou'd ye come to the Crown, without bearing the Cross ? Wou'd ye take the Prize, without running for it ? No more Cross, no more Crown. For there's no Cross, that ye go thro for my sake, but it increases a Diadem in your Crown. Therefore rejoice ; and think your selves the happiest of all Creatures living. Be not concern'd about my great Promises ; for they shall all be perform'd, when it is most for your Good and my Glory. And that is what every

one ought to make their only End ; God's Glory ; and seeking which way they may glorify him most. But where are they that seeks that ? For now, the most of Mankind is for seeking their own Honour, and not my Glory. But all them that prize their own Honour, above God's Glory, shall be destroy'd, if they repent not of their evil Thoughts. For he that offended, under the old Law, died without Pity, or Mercy. And of how much sorer Punishment must he be thought worthy, that tramples under his Feet the Son of God coming to reign, and not to be spit upon any longer. He comes to be glorify'd in Mankind. His Glory shall shine so bright, that the wilful Blind shan't be able to shut their Eyes against it. The Glory of his *Sion* shall shine to every Corner of the Earth. Hitherto I have been a whispering ; but now I come to sound forth the Trumpet : and every one shall know me, from the greatest to the least. The Wisdom of the Lord shall cover the Earth, as the Waters cover the Sea. I will establish my Gospel, in the Hearts of the Sons of Men. They shall no longer go to ask of their Neighbours, which is the Way of the Lord. But every one shall have it ingraven, in their own Breast-plate. I am now come to open the hidden Mysterys of my Kingdom. I will teach my People my self. All the Wisdom of Man shall be brought to nothing : The very Wisest shall think himself to be a Fool. None knows what I am about to do. What I have declar'd is nothing, to what is coming. Who is able to know the Length, the Breadth, the Height, and Depth of my infinite Goodness ? My Favours will be as surprizing to my People, as my Judgments to the Wicked. O my Children, open your Souls wide, and grasp Infinity. Be not contented with a few Drops ; but come to the Fountain, that can give a whole Stream. Come, all ye that are athirst ; come and drink of the Waters of Life. Come, and ye shall find me an everlasting, an overflowing Spring in you. Come all ye that are heavy-laden ; and I will ease you of the Burthen. I will enlighten your Hearts,

that

that ye may shout forth Praise to the great and mighty God: that ye may sing forth Hallelujah's unto him, the great Triumphant Lord and King over all.

XLII. E. Grey, *Friday February 20. 1707.*

Oh, think you, God that is so jealous of his Honour, will suffer Satan to sit in his Throne? No. When a Child asks Bread, think you he will give a Stone? When he asks a Fish, think you he will give a Scorpion? When you pray with an humble, true, and sincere Heart, for his Holy Spirit; think you he will give you a Devil? Oh consider well, before you reject this Message. It behoves every considering Christian to search diligently, where such heavy Judgments are threaten'd, on one hand; and so boundless an Ocean of Grace promis'd from God, on the other. Is not this a thing worth your searching into? Search, and you shall know whether this is the Voice of God, or no. If there be any thing spoken, that is not according to what is given by Inspiration already; then it is not the (Pretence of Inspiration, that is to be regarded.) But if out of their Mouths are explain'd the Things, that concern the Kingdom of my Christ, if the Scoffers of my Mission cannot deny this, that there is to be a glorious State of my Church upon Earth, which hath not yet been (and that the Scriptures concerning it are not thorowly understood; and that they know not when it will be) nor in what it will consist, so clearly; Why then shou'd Men think it a thing incredible, for God to send his Holy Spirit, to expound his own Words, and the Things that concern the Royal Glory of Christ? Consider, O ye People. Here is a Voice sent forth, saying, Prepare; for the Kingdom of Heaven is at hand. Repent, and turn from the Evil of your Ways; and you shall be receiv'd into this Kingdom: But if you continue still sinning against your God, and remain in your evil Ways, you shall be cast away. Oh, look into your Souls. Examine well your Hearts: And see if you have not sinn'd against your Lord and King.

King. And if you have, why then is this Message of such Terrour to you, that only calls you to repent, and get the Wedding-garments on, that you may enter in with your Lord? You're call'd to do nothing but keep close to God, and read his holy Scriptures. And then let this go which Way it will, you are right. But search thorowly, before you judg. For this is of the greatest Importance to every Soul. But you will not hear; and forbid others to hear: will not see, and yet determine positively; and ye will be thought fit Judges of this Case. But consider with your selves, what it is you are about. If he that offended, under the old Law, died without Pity and Mercy; of how much sorer Judgment will he be thought worthy, that tramples under his Feet the Son of God coming to reign, and not to be spit upon any longer? You have but a very little while to wait; and you will know who it is has spoken unto you. Therefore be not outrageous; but be still and patient. Be still and wait upon God; and you shall know whether this be his Work or no: for none ever sought to him in vain. He is now come to manifest his Power. He comes to reveal himself to the Sons of Men: And every one shall know him, from the biggest to the least. The Knowledg of the Lord shall cover the Earth, as the Waters cover the Sea.

XLIII. E. Grey, *Saturday May 29. 1708.*

All things seems dead unto you. But you shall soon see the Scene changed: For God cometh to work, and will change all things, by his quickning Power. Yes, he cometh to raise up the Dead in Heart; and to give Joy to them, that are sorrowful. Think ye I am deaf to all those Crys which I hear? Or think ye I will never answer the longing Desires of your Souls? No, I am not deaf. Nor shall it be long, before I will answer your longing Desires. You have but a very little Time to wait; and the Glory of your God shall appear. Yes, my Glory shall appear, in convincing this hard-hearted People; in bruising their stony Hearts;

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and

and making them know, that it is God that has spoken by you, my Children. Be not dismay'd. Think not that I have left you; for you shall find that I have not: no; for you shall soon see the Strength of my Arm appear. Yes; you have not long to wait. Yet a very little while, and you shall receive a double Portion of my Spirit: Yes, and by you will I work. The Cloud, that is now spread, shall soon be clear'd. And them that now oppose you, shall know that they have been misled; and that they have been in the dark, and know nothing of God as yet: No; they know nothing: nor are not able to see what I am about to do. My Children, let this comfort you: I now promise unto you, that I will appear more gracious to your Souls, than ever. Yes, I will bless to you my gracious Visits. I shall reveal my self to you, in an extraordinary manner. You have but a very little while to wait, and you shall behold me with that Clearness, that never any yet has done. Be ye still: For I will work in a Way and Manner ye little think of. My Children, ye shall soon receive Strength from me: and by that Strength you shall overcome. Be ye not concern'd at any Thing; but leave all things to me: and let your Hearts be fix'd upon me; and my Blessings shall rest upon you.

XLIV. M. Keemer, *Friday October 24. 1707.*

Oh, ye will never have done scoffing; no; till I send my Judgments: Then ye will repent, when it is too late. And when I am just with you, ye will cry out for Mercy; but there will be no Mercy for you: for the Door of Mercy will be shut. Oh, why will ye still continue in your Sin? Why will ye glory, always, in your Iniquity? Why will ye always delight in sinning? I assure you, if ye will not repent, my Judgments shall overtake, and cast ye into the bottomless Pit. There ye may scoff, if ye can. There ye may repent; but it will be too late. There ye may cry for Mercy: but there will be no Mercy shew'd: but my Wrath pouring out upon you, but my heavy Hand upon you. Oh then ye will re-

pent, and say ; If I had not mocked the Servants of the living God, I had never been here : If I had receiv'd the Word that was spoken to me, and repented, I shou'd have been in Heaven with them : I shou'd have been singing Praises, to the Lamb that sitteth upon the Throne, with them. Oh, that I had repented ! then I had not been here. Yes ; these will be your Sayings, when I pour down my Judgments upon your Heads. Therefore why will ye not repent, now, before it is too late ? Why will ye not come for Mercy, whilst it is offer'd to you ? I assure you, it will not be long offer'd to you. My Mercys will not be always display'd for ye : No ; no. I will bring my Judgments upon your Heads, if ye will not repent. But I had rather shew Mercy, than pour out my Wrath : I had rather give you an everlasting Crown, and set you upon my Throne ; than cast you into the bottomless Pit. Therefore why will ye not receive me, now I am come ? Why will ye harden your Hearts, always, against me ? Oh, ye foolish ones ! I will come with my Judgments, before ye are aware ; if ye will not repent, and seek my Grace. And come to me with an humble Heart, with a repenting Heart ; and I will hear ye, and receive you into my House, I assure you.

XLV. M. Keemer, *Wednesday, February 18. 1707.*

Hear ye, People, and gave Ear, all ye that inhabit this place. For I say, the Lord is come down to visit the Earth, with his Holy Spirit. Yes, he is come down, now. And he will, now, surely shew forth his mighty Power, two ways ; one in Mercy, and the other in Judgment. Therefore hear ye, and embrace his Mercys. For I assure you, if ye will not embrace his Mercys, ye shall have his Judgments ; there is but them two. And if ye resist ; and refuse to obey his Commands, and to hearken to this Voice ; ye do resist and refuse his Mercys. And if ye refuse ; there is nothing else, but the avenging Rod, ye can have. Therefore consider ye ; think within your selves : Is it not better to obey, and have all things that is necessary for your Souls and Bodys ? Oh, consider ye, is not that

better than the Flames, that never shall be quenched ? Oh, be ye Wise, in time. Receive this Message, now, before it is too late. For I say unto you, that Mercy will not be long offer'd unto you ; no. If ye once refuse, it will be offer'd no more ; no. Therefore receive. Open the Doors of your Hearts, and let in your Lord and King : Let him reign in you ; let him take his Abode in you. Resist not ; but readily obey his Commands. Ye do not know what ye will gain by it : Ye do not know how great your Reward will be ; neither can ye think. 'Tis not Man, no, no, that can unfold that, which ye are to have. No Man can, nor dare. Therefore turn ye, now, before it is too late. Seek your God, now, while he is to be found. He is now ready ; yes, he is now ready to receive every Prodigal : He will shut none out : No ; no. He will receive all that come to him, with an humble and a sincere Heart. Bow down before him, in Prayer. Oh, consider ye, Is it not better to have a Crown of Life, than everlasting Flames ? Ye cannot have that, without repenting. But ye will have the Flames ; that will be your Portion, if ye do not repent : but if ye do repent, ye shall have a Crown of everlasting Joys. And you shall have that Garment on, that Robe of Righteousness, which is unspotted ; that Robe that ye must have, when you enter into the Marriage-Feast. Oh, if ye will but turn unto your God, he will give ye Oil ; he will trim your Lamps ; he will make ye fit, and ready to receive the Bridegroom. Oh, seek your God ; never leave off : No ; no. But do you seek him, till you find him. Ye will find him, if ye seek him. None ever sought in vain : No ; no. If ye will seek ; ye will find, that you will not seek in vain : No ; no.

XLVI. M. Keemer, *Sunday, Feb. 22. 1707.*

O my People, I say your Lord is coming. Yes, he is now coming to reign, Lord and King. He will suffer no longer the outrageous to rise up against him. I say, that now he is a coming to thorowly purge his Floor : And he will gather his Wheat into
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his Garner; but the Chaff will he now burn with unquenchable Fire. Therefore let every one search his own Heart. Let every one look into himself, and see whether he hath serv'd his God in Sincerity or no. I say, let every one look into himself; and see whether he hath done the Will of his God. And if he hath not lov'd the Will of his God, let him now begin; Let him now seek his God: Let him now repent. For, I say, now the Lord is a coming to judg the Earth in Righteousness. Yes, now is he a coming, as swift as the Wind, with Power and in great Glory. And with the Light of his Countenance, and with the Sword of his Mouth, will he slay his Enemys. Therefore, hearken ye, and turn unto the Lord: for, I say, he is now a coming; and he will cut down all his Opposers. He is not a coming, now, to be crucify'd: No; no. He is coming now to reign as Lord and King, in every Man's Heart. And he that refuses to receive him, he will cut down: He that rises up against him, will he cut down. Therefore hearken unto the Words that are now spoken. It is no small Matter, I say, for the Lord to warn ye: No; no. It is the loving Kindness of the Lord, that created you: For he delights in Mercy, and he will shew Mercy, to all those that will receive Mercy. Therefore come ye now, and receive Mercy; for now the Gates of Mercy is open. Therefore come ye, all ye Sinners: Tho ye are Sinners, and delight in Sin, if ye will now come, your God will save ye: If ye will now forsake your Sin, ye shall be sav'd. Oh, hearken ye, my People; and give ear, ye my Nation: for, I say, the Word of the Lord is gone forth; and a Cry is made in the City: *Make ye ready, for the Bridegroom is at hand.* Yes, I say, that Cry is gone forth. Therefore make ye ready; trim your Lamps; get ye Oil in them, and get ye the Wedding-Garment on: For I say, your Lord is a coming, now. Yes; now, is the Bridegroom coming: and ye that are ready shall enter in; and ye shall sup with him, and he with you. Oh, get your selves ready, ye

Men of the Earth. Trim ye your Lamps, and go ye to the Throne of Grace, where ye may have your Fill of Oil. Goye, and fill your Lamps, I say. Oh, go ye unto your God; that he may clothe you with that Garment, which ye must have, or ye cannot enter in. Stand no longer idle; no. But be ye up, and doing. Delay not, but make ye hast, I say. Oh, hearken ye unto this Voice. Is it not said, That a Cry shall go forth, a Midnight Cry? Therefore hearken ye: This is the Cry. Therefore make your selves ready; for, I say, the Bridegroom is coming. Oh, get ye the Wedding-Garment on, or else ye cannot enter into the Marriage Feast: No; no: for is it not said, He that had not the Wedding-Garment on was bound Hand and Foot, and cast into utter Darknes, where there was Weeping and Gnashing of Teeth? Oh, therefore strive, and be up, and be doing. Reason not with your selves, how you shall get this Wedding-Garment on: for I will declare how. Ye must lift up your Heart unto your God, in Humility. Ye must seek him; and then, when ye have found him, ye must earnestly desire of him, to give you that Robe of Righteousness, that is unspotted. That is the Wedding-Garment. And you must also desire of him, that he would fill your Lamps with Oil; and make you ready, that you may enter in: and he will do so. I say, he will not send any empty away, that come to him humble: He will clothe them; and he will fill them. Therefore come ye Naked, and Hungry: Let nothing prevent you. I say, let nothing keep ye back, tho ye are Sinners. This is the Day, in which he that calleth on the Name of the Lord shall be sav'd. Is it not said, In the latter Days, that he that calleth on the Lord shall be sav'd? And this is the latter Days. And therefore he, that calls on the Lord, shall be sav'd. Therefore stand no longer out; but come in. Come in, and you shall be fill'd, and cloth'd. Oh, come ye, every one, ye that are heavy laden; come ye, and I will give ye ease. Yes; my Yoke is easy, and my Burden

Burden is light. Therefore come ye, and I will ease you of your Burden; that Burden of Sin, that will weigh you down into the bottomless Pit, if ye do not come. Oh, therefore come ye: Stand no longer out. Let your Hearts be no longer harden'd: But tremble ye; and obey the Voice of your God, with Fear.

XLVII. M. Keemer, *Wednesday, May 12. 1708.*

O my Children, be ye valiant; be ye courageous: For know I will appear in you, before that Time comes. Yes; I will appear in you. Therefore be not dismay'd, but be ye valiant; and be ye ready also, that I may not surprize you. For know, if you are not ready, my Appearance, in you, will be as surprizing unto you, as my Judgments to the Wicked; who are now asleep. O my Children, the Time is short; therefore, do you make the more hast. For, know, my Children, I will appear in you; and for you; and by you. Yes; I will appear in you, in comforting you, and giving you Strength and Faith; and I will appear for you, in smiting of your Enemys, with my Rod, which is in my Hand; and I will appear by you, in giving you power to do that, which never Man hath done. Therefore, be you ready, my Children. For, know, I am ready to come: Therefore, be you ready to receive me. The Time draws near, in which my Spirit shall descend down upon you, visibly: Therefore be you ready to receive it. You are not ready now: Therefore, be ye up, and doing. Make your selves ready: For, know, I will fulfil the Promises, which I have made.

XLVIII. Anna Maria King, *Jan. 30. 1707. aged 13.*

O my Children, the Mysterys of the Kingdom are not yet known. They are not reveal'd, unto none, as they are. Is it not said in *Ezekiel*, that there shall be a great Shaking; insomuch as the Fish of the Sea, the Fowls of the Heavens, the Beasts of the Field, and all the Men upon the Earth shall be shaken? And the Apostle says, or rather God thro the Apostle, Yet once more, and I shake not the Earth

only, but also Heaven; that those things, which cannot be shaken, may remain. Now I have open'd this Myſtery unto ſome; but not ſo perfectly, as it is. The greateſt part of Mankind have a Notion, that God dwelleth only in the Heavens; which he doth not, for he is every where. Is it not ſaid, in the Scriptures, that ye are the Temples of the Holy Ghoſt? And doth not your Lord ſay, I in you, and you in me; that ye may be made perfect in one? The Place where God dwells is not ſhaken, ſo as to move out of its Place. Now the Scripture ſays, Yet once more I ſhake not only Earth, but alſo Heaven; that thoſe Things, which cannot be ſhaken, may remain. That imlys, that thoſe Things, which can be ſhaken, do remain no more. For thoſe Things, which cannot be ſhaken, they remain. Are ye ſo weak to think, that that, which abideth in Heaven, can be ſhaken? God's Throne cannot be ſhaken. And he has declar'd, that Heaven is my Throne, and the Earth is my Footſtool. It is the Heaven, that Man makes, is (to be) ſhaken. And it is the Righteouſneſs of Man, that is ſhaken. For the Righteouſneſs of God, and the Power of God, and the Glory of God cannot be ſhaken. Do you know what is Heaven? Heaven is where God is, and Heaven is the Righteouſneſs of God, the Goodneſs of God, the Mercy of God, the Power and Glory of God: and that cannot be ſhaken. Ye have Heaven within you. For the Scripture ſays, The Kingdom of Heaven is within you. What can be plainer? Heaven is where God is; for God is Heaven. Nay, there is no Heaven without God. Therefore, God is Heaven. (It) is plain, that it is Heaven, that Heaven, that Man takes his Abode in, whiſt upon Earth, that muſt be ſhaken. It is the Heaven of Man's ſetting up, that is (to be) ſhaken. My Kingdom is from everlaſting to everlaſting. That is as plain as can be, that the Kingdom of God cannot be ſhaken. It is from everlaſting to everlaſting. It has neither Beginning nor Ending: Therefore it cannot be ſhaken. My Children, the Myſterys of the Kingdom of Heaven are
not

not yet open'd unto you; to none of you, perfectly : nay, not at all to some. Therefore be still, till I open them in your Hearts. For, without I open them, ye are not able to speak one word of them, rightly. Therefore be still; and know that I am God.

XLIX. A. M. King. *The same Day.*

What is Man, that I shou'd be mindful of him; that I shou'd thus intreat him, to come unto me? It is not that there is a Beauty or Excellency in him. But it is the Beauty and Excellency in me, that I invite him to. O foolish Man! How long shall I intreat thee? How long shall I invite thee, to everlasting Bliss? How long shall I bear with thy Denials? How long shall I bear with thy Disobedience? How long shall I suffer thee to blaspheme my Holy Name? I assure thee, I shall not long. Is it not for thy Good; Is it not for thy eternal Happiness, that I have entreated, that I call unto thee? Why shouldst thou reject me? But I assure thee, now I am coming to take Vengeance on all them, that believe not in me. Yes, thou silly Worm, I will take Vengeance on thee. For the same Spirit is in you, which was in your Fathers before you: For they persecuted the Prophets and Apostles, and all those that I sent; and so do ye now. And ye are more to blame, than they were; because ye have the Holy Scriptures. Ye have the New Testament, which they had not; that there was to come Prophets, in the latter Days. Look into the Scriptures, and see if ye have done according to them. Have not ye quenched the Spirit? Have ye not despised Prophecy? Have ye not disobeyed the Law and Rule, which your Lord and Saviour left you? Did he not say, Do good unto all Men: Do good for Evil? Did he not bid you love your Enemys, and love them that hate you? You are so far from that, now, that you hate them, that love you. Consider ye. Have ye not great need to repent of these Things? But ye are full. You think your selves righteous enough. Ye think ye are cloth'd with the Garments of Righteousness:

ousness: But ye are empty ; ye are naked, and ye want all Things. And, if ye do not come unto your God, empty of your selves, and wanting all Things, you will not be fill'd : For the Rich he will send empty away. For he comes not to call the Righteous, but Sinners, to Repentance. Therefore, if ye will be Partakers of the Kingdom of Heaven, you must come naked and empty, destitute in your own Sight, or ye will not obtain him. But these are hard Sayings : Who can bear them ? Say ye, We are righteous enough ; and we are full enough. What need have we to become as little Children ? I tell ye, if ye do not, ye cannot enter the Kingdom of Heaven. Therefore, consider what ye do ; and do not fight against your God : For he will consume you. Yes, his Vengeance will take place upon you. Therefore, repent quickly, and turn unto your God with speed, lest he cast you off.

L. A. M. King, Feb. 15. 1707.

None knows the Things of God, but the Spirit of God. How then can a Man think to judg, much less to condemn any Thing, that looks like the Appearance of God ? How can Man think to determine of the Things of God ? Is not God a supreme and over-ruling Judg ? Has he given his Judgment unto any Man ; or has he said he will ? How can Man, then, take upon (him) to judg of that, that he knows not of ? Judg not ; that ye be not judg'd. For with what Judgment ye judg, ye shall be judg'd. Why will ye judg, when the Scripture forbids you ? Is not the Scripture given for a Rule unto you ? It was not given for to be rejected, or to be broken. Therefore judg not : For ye cannot judg rightly, of the Things of God. Was there not various Operations of the Spirit of God, in antient Days ? And what Reason have ye to think it (is) not so, or it will not be so still ? Is not God unchangeable ? Is not God the same God ; and is not the Holy Spirit the same still ? What Reason, then, have ye to think, that it doth not operate the same ? Where has God told you, that he will send no Prophets, since the Days

Days of your Lord? Or what Reason have ye to think he will not? Is it not said, Despise not Prophecy? None can testify of Jesus aright, without the Spirit of Prophecy: For the Scripture says, The Testimony of Jesus is the Spirit of Prophecy. And ye never have read, that ye are to despise the Testimony of Jesus. O ye simple Ones! Ye run against Reason. Ye deny what your own Eyes may see. Doth not your Lord himself say, He that receives a Prophet, in the name of a Prophet, shall receive a Prophet's Reward? Wou'd he have said so, if there had not been Prophets to have been sent? And is it not said, In the latter Days I will pour out my Spirit on all Flesh; and your Sons and your Daughters shall prophecy; your old Men shall dream Dreams, and your young Men shall see Visions? Has this been fulfill'd? Are the latter Days past, and yet there are Days still? O ye simple Ones! Ye argue not like Men, that have natural Reason. Tho, do not think that you can find out the Ways of God, by Reason: For his Ways are unsearchable; they are past finding out. But yet you are to use your Reason, as a Gift of God; and not to run against God and Reason too. Is it not very plain, that ye run both against Scripture, and against God, and against Reason too? Are ye not blind? And ye are led by the Blind: and without ye go to God, that he may open your Eyes; ye will fall into the Pit, from whence there is no Redemption. Take ye heed, lest your God cast ye off: And then you will be in a dreadful Case.

LI. A.M. King, Feb. 28. 1707.

Where is the Lord God of *Elijah*? He is not asleep; nor he has not hid himself, from his People. No: But it is his being slow to Anger, and of great Mercy, that he has not appear'd and justify'd his Cause. He says, Yet a little while: I will spare you longer. It may be, that they may repent. Therefore is his Hand withheld. But it will not be withheld long. For now the Time is set; and the Day is nigh, even at the Door. His Arm is stretcht out

out, and none can turn it back. Tho now it is stretcht out but a little Space; yet it shoors out still further and further. Great and terrible will be his Fury. Great and terrible Desolations are descending upon the Earth. Do not ye read, what great and terrible Judgments are to come, before the Mountain of the Lord will be establish'd on the Earth? Before *Jerusalem* will be made the Praise of the whole Earth? The Fire of his Wrath will burn with Fury. For the great and notable Day of the Lord is at hand. Therefore make your Calling and Election sure.

LII. A. M. King, *Wednesday, March 10. 1707.*

A natural Man cannot discern the Things of God; because they are spiritually discern'd. None knoweth the Things of God, but the Spirit of God. How then can the Wisdom of this World determine of the Things of God, or of the Godhead? Who can, by searching, find out God? Who can find out the Almighty to Perfection? His Ways are unsearchable; they are past finding out. No Man can know the Father, but by the Son. Him that knoweth not the Son, knoweth not the Father: for the Father, the Son, and the Holy Spirit are one. Those that know one, must know all. Whosoever knoweth God, knoweth the three Persons in the Godhead. Tho the Operations of the Spirit of God are various; yet Father, Son, and Holy Ghost, is one and the same Unity, and operateth as one Soul. But do not ye go to find out God by Man. For no Man can find out the Things of the Almighty to Perfection. And as no Man knoweth the Things of God, but by the Spirit of God; shou'd you not then seek unto God to find them out? If you are a-thirst, come, and you shall be satisfy'd with living Water of Life. If you hunger after Righteousness, and heavenly Food, will you not come unto God, that he may feed you? Outward Bread and Wine cannot work Salvation, for no Soul: because it is but a Type of Christ; that is, but a Type of the Divine Bread and Wine, for the Body and Blood of Christ

Jesus

Jesus your King and Redeemer. No Man can be fill'd with that, which is but a Representation of Meat or of Drink. Neither can any Man, that is truly a-thirst and a-hunger'd after God, be taken up altogether in Types and Shadows. Therefore, if you are a-thirst, Come; Come from a Type to a Reality, from a Shadow to the Thing it self. Go from Strength to Strength; from one Degree of Light unto another. Whoso that is a real Child of God, and really born of him, doth go from a Shadow to a Substance, and from Strength to Strength, and from one Degree unto another, till they are become one in Christ Jesus. For I say, I'm in you and you in me; that ye may be made perfect in one. And if you do not go on further and further, how can you attain to Men, when you are but Babes?

LIII. A. M. King, *March 16. 1707.*

Hear ye, Great Men of the Earth: also give ear, ye Judges, and ye that decree Justice. Who hath heard, or who hath seen these Things, which are now at hand? Who hath beheld such a Day, as this? O ye Men of the Earth, where are the Judges, that judg righteous Judgment? Where are those, that decree righteous Decrees? Where are those, that govern aright? Are ye not as Gods? Who now feareth God? O presumptuous Man! Who shall dare to say unto God, Speak thou according to our Laws, or we will fight against Thee? What Governors are these? What holy Shepherds are these, that say unto God, Seek thou us: Shew us some Signs; or we will not believe? We will not search, or examine, whether these are sent of Thee, or no. But do thou make it appear, so, that we may believe. But suppose I shou'd do with you, as I did with the old World. I warn'd them. If they wou'd have heard, they might have been sav'd. But suppose I shou'd have no more Mercy upon you; but send down my Judgments, and consume you, as I did the old World; shou'd I not be just? Yes, I shou'd. I am just, in all my Judgments: And I will be justify'd, in all my Works. Think ye then; Is it not your Duty to

to search, and to hear and see, whether this be the Voice of God, or no? And if it is; ye ought to regard it, and do, as you are requir'd by it. But you say, How do we know it is a Voice of God? How did the old World know it was God, that call'd them to repent? Ye foolish ones! Is this any Excuse, to hinder you from searching? Ought ye not the rather to search; and, by searching, to know, Whether this is a Voice of God, or no? Oh repent. Can Repentance lead any into Darkness or Error? Can Repentance delude any Soul? Can Reconciliation with your God lead any into Delusion? O foolish People! hear, and consider, and search; lest ye be overtaken, with the approaching Judgments.

LIV. A. M. King, April 15. 1708.

Oh ye, my People; Why is it that you strive to find out my Ways, which are not to be found out? Know ye not, that, by searching, ye cannot find me out? Who can, by searching, find out God? Who can find out the Almighty to perfection? Consider ye that my Words have not the Sense, that ye put on them. I speak not, as Man speaketh. Neither do I think, as Man thinketh. I, indeed, have reveal'd my self unto Man. But, notwithstanding all my Revelations, I am still the Unsearchable. Notwithstanding all my Dealings, I am still the same: I am still Just; I am still Good; I am still Merciful; I am still Gracious. I am still the same, and shall still be so. Search ye into my Word. See ye the Cases of your Brethren the Prophets, which are written in my Word. They might as well have said, when what I had spoken by them did not come to pass, as they thought it wou'd; they might have said, as you do now, Sure, this cannot be God; for God cannot lie. They might have been, had not I gave them Grace duly to consider, all of them, as *Jonah* was, angry with me. I tell you not that none was angry with me, besides *Jonah*. For I say, more than *Jonah* have sin'd against me, in such like Sins. Therefore consider ye: and put your Cases now unto the Cases of the Prophets of old; and see

see if, in many Things, they are not the same. And think not that I speak as Man. Take not my Words, as the Words of Man: for they are not so. For Man's Words are as Man's Words. But as God is high above Man; so are his Words high, above the Capacity of Man, to examine or to understand, in many Things. Do not ye own me a King of Kings, Lord of Lords, and Judge of Judges? That all Power is in my Hands? Do not ye say, that I have the Dominion over all? Why then will ye not leave all Things to Me? Know that all Power, all Wisdom, all Prudence is in my Hand. All Dominion is mine. Ye will subject your selves to an earthly Prince, which hath Dominion only over the Body. If he assures you, that he will preserve you; that he will take your Cause in hand; you freely deliver it up to his ordering; tho you know a Man may speak and revoke; when ye know that Man is changeable. Yet I, who am King of Kings, and who have Dominion over Soul and Body, tho I declare, tho I swear I will not that a Sinner shou'd die; that I will fail none that trusteth in me; that I will plead your Cause; and that I will bring Good out of Evil; and that I will preserve you from Harm: Yet you fear; yet you will not give up all into my Hands, tho you know that I am unchangeable. Oh consider, my Children. See how merciful and gracious I am unto you. See what a long-suffering God I am. See how I preserve you from falling. And wait to see how I will bring all Things about: how I will bring Good out of Evil. Therefore wait, I say. Be still, and know that I am God.

LV. J. Lacy, *Sunday Novemb. 9. 1707.*

Those that wou'd elude, and make the Word of God of none effect, which concerns the Dominion, on Earth, of the great Lord and Heir of all things; they postpone all the express Predictions of it to that time, when, say they, there shall be no more Time, no more Earth or Sea: and this is to destroy the very whole System of those Prophecys. For this is to preclude him, altogether, from that whereof all
the

the Prophets, from the beginning of the World unto your Lord, and those that follow'd him, did persist to declare.

Ye know that it is appointed for all Men once to die, and then to be judg'd: The Soul immediately goes into the Bosom of *Abraham*, or hath its Portion with the damn'd: Those that go into Paradise, and are there with the great Head of all that sleep in Faith, what need this great Lord to come here, down to Earth, to reign over Them? for They *are ever with the Lord*, from their Death, (thus they make the new Heavens and the new Earth cease to be any thing at all,) For to die and to be present with the Lord, that's Heaven. But the awful Day of the Lord, wherein all Nations and Languages shall join in Acclamations upon Earth, *Behold the King comes! Honour, Glory, Majesty, Power be to him for ever*: this is a distinct, very different thing from sleeping in *Jesus*, every one as he dies.

Nevertheless, such hath been the Darknes of the Apostacy and Falling away, since the glorious Spirit did rule in the Church among Men, that they wou'd rob your Lord of his Coming again, cloth'd with his Diadem and Robes; not for himself alone, but to clothe his Saints, and to invest them *Kings and Priests, an holy Nation, and a Royal Priesthood*; and to preside over the House of *Israel*, for ever. This Day of his Majesty is to attend the Call of the *Jews*, and the Destruction of mystical *Babylon*. But how can this Day of his judging the Earth, *the Earth*, be postpon'd till there be no more Earth? Therefore I come now to *disclose the hidden things of Dishonesty*, whereby Men wou'd rob me of my Glory upon Earth. Numerous are those Scriptures. And to the end that my Faithful may have *Manna* given 'em, *unto the Day that they shall enter into the peaceful, everlasting Possession of the Rest*, that *Canaan*, that remains for ever; therefore the Scriptures are now explain'd.

Look the first Epistle of *Peter*; there you'll find the Apostle speaking of these Days. *Blessed be the*
God

God and Father of our Lord Jesus Christ; which, according to his abundant Mercy, hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the dead; The Resurrection of the Messiah, who was demonstrated to be the Son of God, by Power; and to be the Messiah predicted, who shou'd rule over Israel for ever. They, the Apostles, seeing he dy'd, were struck. We trusted this was he, that shou'd have deliver'd Israel, from all their Enemys. But when He dy'd, their Hopes seem'd to have vanish'd: for a time they were stagger'd in their Faith; how it cou'd be that He, of whom all the Prophets bore witness, that was to be the glorious King that shou'd reign over the Gentiles for ever: when they saw him die, their Hearts began to shake, whether this was He or no. But after the Holy Ghost came down, and open'd them the Scene, and reveal'd to them the Mystery of the whole Scheme of divine Wisdom, that it must be so that he shou'd die, and yet still fulfil all those Prophecys that related to his Royalty on Earth, which was the principal hope of the Apostles and Prophets; This Hope was built upon his Resurrection from the Dead: when they saw the same Person, so gloriously rais'd from the dead, they began to lift up their Heads. And it appearing that it was He, the very same, that shou'd fulfil all the Prophecys of his Glorification upon Earth; Here the Apostle lays the Foundation of this Hope, upon his Resurrection from the dead; Blessed be God, who, according to his abundant Mercy, hath begotten us to a lively Hope. Allowing that the lively Hope they had in him, as their great King, that that Hope was sunk, and only rais'd again, by his Resurrection from the dead.

And what was this lively Hope that they were begotten again to, by his Resurrection from the dead? That follows, *To an Inheritance incorruptible, and undefiled, that fadeth not away, reserv'd in Heaven for you.* Ye know Canaan was a Type of Heaven: Ye know it was call'd the Inheritance, the Heritage of God's People: And this Hope of the Inheritance of that Rest that remains still, and is mention'd by the Apo-

files to remain still, and which *David* expected in his Day, tho *Canaan* had been enjoy'd, many Ages, at that time when *David* spake of that Rest that remain'd still: the Apostles continu'd still to say, They, as He had, They, the Apostles continu'd to expect. Which is here call'd *an Inheritance, incorruptible, and undefiled, and that fades not away, reserv'd in Heaven for you.* Reserv'd for that blissful State of the Church, which is call'd the New-Heaven: and *Canaan* to the *Hebrews*, was typical of this Heaven, that the great *Joshua* shou'd lead them unto. And the Description of it is, *an Inheritance, incorruptible, undefiled, and that fades not away.* Undefiled, a Rest, a Peace, a Joy not mix'd with any sensual Alloys and Defilements; a State of Bliss not possible for Man to enjoy, till he be purify'd from his Defilements. *Incorruptible*, so your Lord was to be King for ever, and the Inheritance of the Saints is to be incorruptible: and the House of God's building, a Tabernacle, is not to be as that before, made with Hands: but this Tabernacle, that God will pitch among Men, is to be eternal in the Heavens. *And that fadeth not away*, the Inheritance given the *Israelites* faded away; even before your Lord came, the Scepter departed: and even long before that, their Inheritance had faded, they had been led captive, they had been depriv'd many Ages before. But this State of the Church is not to be like the Portion and Lot of *Israel* in *Canaan*; for this is not to fail, and fade away, as that did.

Reserved in Heaven for you, who are kept by the Power of God, through Faith unto Salvation; ready to be reveal'd in the last time. It cou'd not be that State of the Blessed in Heaven; for there was no need that That shou'd be reveal'd, and that People shou'd wait for the revealing of that, *to the last time*; because every one that dy'd in Faith, and slept with *Jesus*, enter'd into that blissful State, to be with the Lord, That must be Heaven: and every one that dies in Faith in him, is with the Lord. Therefore there was no need for the Generations, now past, to wait for the Revelation of that Heaven *till the last times.*

Who

Who are kept by the mighty Power of God to Salvation, ready to be reveal'd in the last times. Faith is the Power of God in Man. Reason can never furnish it. The Faith then of this Heaven to be reveal'd in the last times, was that Faith, which the Apostle here exhorted to; and says it needed the Power of God, the Power of God to beget Faith. What must that Power of God be? but that Spirit that quickeneth the dead; which acted in all those Heroes and Worthys, mention'd in the *Hebrews*, who by Faith overcame all Difficultys. How did they overcome? Those mention'd were all Persons, who were by the Eternal Spirit enabled to overcome. See the Power of the Eternal Spirit, in that History of those who acted under the Influence of it. They wrought Wonders in their Generations; *remov'd Mountains, stop'd the Mouths of Lions, overcame the Violence of Fire,* and all the Opposition, that the World cou'd give them. And so none must, or can, enter into this Heaven, *reveal'd in the last days*, but those who by the Power of God do overcome, by Faith of this blissful State do overcome, the World with all its ghastly, terrible Threats and Attempts.

Wherein you greatly rejoice; tho now for a time, if need be, ye are in heaviness, through manifold Temptations. Here the Power of Faith made them able to rejoice, greatly rejoice, by seeing at a little distance, and by taking those things at a little distance, as a Possession: *Entering into Possession of them through Faith:* making them to rejoice, tho, as to the World, they were in Heaviness through manifold Temptations. But take notice, that no Temptations, however manifold, can make that Heaviness in mine, but the Comforter can make them greatly to rejoice over all, and triumph in them.

That the Trial of your Faith, being much more precious than of Gold that perisheth, (tho it be try'd with Fire) may be found unto Praise and Honour, and Glory, at the appearing of our Lord Jesus Christ. You see what Subject there is of greatly rejoicing, to those that do believe. For there is need, for your own sakes there

is need, (to make you more happy) that you shou'd be try'd, as Gold is, by manifold Temptations. The Fire, does it hurt the Gold? no. Consider the end of the divine Goodness to you, in calling you to the Honour, and to the Bliss of suffering for his sake. For his End in it is, that you may be found unto Praise, and Honour, and Glory, at the appearing of our Lord and Saviour Jesus Christ. Wou'd any one regret the means that are absolutely needful (for unerring Wisdom knows that they are absolutely needful) for your Honour, Praise, and Glory? Which of you will dare to say, *My Honour, Glory, and Praise, Lord, let me be without, rather than I shou'd be refin'd with Tryals and Temptations. I desire not that Honour, Praise and Glory. I had rather perish like a Beast, as to my Body, and go down to thy Enemys, rather than to be reconcil'd to thee for ever. I renounce this.* Can any one of you, with the use of his Reason, thus say? And yet sure ye have no Faith at all; no, ye have not so much Faith as to think God wiser than your selves, if ye will prevent, if ye will object to, and resist his Methods of your Honour, Praise, and Glory.

This is a Description of the Beatitudes of those, that shall be found waiting for the Coming of their Lord, in a due Posture. Oh sleep not, as do others; for the Day is at Hand, and your waiting is but for a moment. But this Text was calculated for the Days you live in, and indicted to prepare you for the Appearance of Jesus Christ.

Whom having not seen, ye love; in whom, tho now ye see him not, yet believing, believing that he will so come again (as you will find unavoidably the Sense of this Scripture.) Whom having not seen, being born distant from his personal Appearance on Earth. In whom, tho now you see him not, because he remains in Heaven, out of your view of his Person; yet believing, ye rejoice with Joy unspeakable and full of Glory. Receiving the end of your Hope, even the Salvation of your Souls. Here the Apostle gives the very Joy of that Praise, Honour, and Glory, he gives it to the very

very Act of believing. He does not put you off, to the time when Christ shall sit down, upon his Holy Mount of *Sion*: He does not defer you to that; but, if you observe, he says, *in whom believing, ye receive the end of your Faith*. How unintelligible to Sense is this? and yet no other than what the Scriptures elsewhere assert, that *believing is receiving the end of your Faith*? And thus, believing is the very Substance and possessing of what it looks for and looks to. And therefore considering that Faith is receiving the End of Faith, no wonder that those, that have the *End of their Faith*, rejoice with Joy unspeakable and full of Glory. Joy unspeakable, quite contrary to the Joy of the World: for that Joy that arises from the World, is always crackling, and making a noise; full of Boast and Ostentation; setting themselves forth as the Object of Envy to others, emptying it self always in Words; spending the Spirits, by Evaporation, into noise. But this Joy, that is full of Glory, is unspeakable. He that hath it, it is, to him, like the Stone that no Man knows, but yet he knows; he knows, what it is, only. The Phrases of Language, Language that is adapted to things of Sense, and derives its choicest Flowers from things that are seen with bodily Eyes, that Language cannot mount up to express the Joy that every one who has that, knows he hath; and finds the Spring ever running over, and not ceasing. This is the *End of your Faith, and the Salvation of your Souls*.

Now that this *Salvation of the Soul*, that was to be expected at the Revelation of Christ in the last Days, cannot be the Salvation of the Soul at the Death of the Body, this is clear from what follows; *Of which Salvation* (the Salvation of the Soul) *the Prophets have enquir'd and search'd diligently, who prophecy'd of the Grace that shou'd come unto you. Unto you, that* (in the Apostles Days, that) *receiv'd the Holy Spirit; when they were baptiz'd, and when they believ'd. Of which Salvation of the Soul the Prophets have enquir'd and search'd diligently; searching what, or what manner of Time the Spirit of Christ that was in them* (the same Spirit of Christ

that was in the Apostles, the same Spirit of Christ that was in the Prophets) *did signify; when it testify'd before-hand the Sufferings of Christ, and the Glory that shou'd follow.* Touching which Salvation of the Soul the Prophets diligently inquir'd, when and in what manner it, the Salvation of the Soul, shou'd come: what time and what manner the Spirit of Christ, that was in them, *did signify*, that the Salvation of the Soul shou'd come; *when it testify'd before-hand the Sufferings of Christ, and the Glory that shou'd follow.* The Glory that shou'd follow, the Glory that shou'd ensue, to him the Head, and to every living Member of his Body the Church; the Glory that shou'd follow to both, after his Sufferings in the Flesh. *Unto whom* (with the Prophets) *unto whom it was reveal'd, that not unto themselves but unto us, they did minister the things sent down from Heaven: which things the Angels desire to look into.* Wherefore gird up the Loins of your Mind; be sober and hope to the end, for the Grace. — Ye see the Application of the Doctrine, *Wherefore gird up the Loins of your Mind; be sober and hope to the end.* Therefore the Watchfulness he commends, and the Hope he encourages to, it was of something yet to come. For if the Glory mention'd by the Prophets, which was so narrowly look'd into by the Prophets, had been only the Holy Ghost's (Descent) on him, then cou'd not the Apostle have exhorted them to expect, to expect still that Glory that was mention'd by the Prophets to come upon the great Messiah. *Gird up therefore the Loins of your Mind; be sober, and hope to the end, for the Grace that is to be brought unto you, not yet brought,* the Apostle speaks of a thing yet future; *hope to the end, for the Glory that is to be brought to you at the Revelation of Jesus Christ.* Now was not Jesus Christ reveal'd before the Apostle Peter thus wrote, and finish'd his Argument of the Glory of the great Messiah, with expecting it still to be reveal'd? and which he describ'd so magnificently, as to say the Angels desir'd to look into it, to look into the Time and the Manner when this Glory, then still to be reveal'd, shou'd appear? *Hope to the end, for the Grace that is to be brought unto you at the Revelation of Jesus Christ.* And

And now who can say, that the Appearance of *Jesus Christ* by the Government and Diffusion of his Holy Spirit over all, Jews and Gentiles; who can say that this is not a Revelation? for by the Apostle it was foretold as a Revelation of *Jesus Christ*. Can Christians, that have not receiv'd that Spirit by which the Prophets search'd into the Time and the Manner, and which the Apostle *Peter* (which had the Holy Ghost) said was yet to come, to be reveal'd; can Christians say, he is not any more to come? Therefore *gird up the Loins of your Mind*; look into the Scripture; this is but one of a hundred; look into them again; search. If the Prophets did so many Ages look after them so narrowly, and if the Angels look'd into this Time and Manner when *Christ* was to be reveal'd, surely ye are more concern'd than the past Ages, more than the Angels. But let every one know himself to be blind, and then the Spirit of Grace and Revelation shall enlighten him. But they that won't, will be judicially left to their own boasted seeing; and then they are really blind. Those that think they see, are blind. Oh, every one, say, "Lord, open my Eyes, that I may see the wonderful Things of thy Love. Thou didst open the Eyes of those that were born blind: and I am one of them, and I continue so; for thou, who madest the Light, unless thou give the Ability of Sight too, what am I the better? Lord, give me that which is thy mighty Power, Faith. Give me Faith; that I may lay hold of thy Truth; and be among those that shall *rejoice with joy unspeakable and full of Glory*. Can Words express more of Heaven? Can Heaven? Whatever Notion you have of it, if it be a thing desirable, sure it deserves a great many of your Prayers. Let every one that hears, fear; that the Terrour that comes upon the World of the Ungodly, may not touch him. But there's no Neutrality. Be not concern'd, only, for an Escape from the angry Face of this Judg; coming with his Sword; riding on with Majesty of Glory and Power: his right Hand and the Strength of his Arm getting himself the Victory: treading, under his Feet, all

the abominable of the Earth. Let not any seek only
 to escape the Terror; no, for he that thinks to do
 no more, shall not do that. Say, "Blessed be he
 " that comes. Ride on prosperously; take Possession
 " of my Soul; begin here with me. I am but a Crum
 " of Dust. But, out of Dust thou canst quicken the
 " least Crum, to a spiritual Life. Thou art the Re-
 " surrection and the Life. *Thou quickenest whom*
 " *thou wilt.* Blessed God! I cast my self now at thy
 " Feet. There I'll perish. Lord, only my Sins shall pe-
 " rish first. For I renounce all; I bid eternal Defi-
 " ance to thy Enemys. Lord, make me one of the least
 " of thy Servants. I desire to pay my Homage. I bow,
 " Lord; do thou break in pieces them that oppose
 " thee. But behold I am nothing; but whatever it
 " is I am, it is thine: not that I can do any thing;
 " whatever I do, 'tis thine: but let *my Eyes see thy Sal-*
 " *vation,* and it is enough: I desire to be no longer in
 " this World. If I live, Lord, I will praise thee. Thou
 " art *the Desire of all Nations.* *My Soul longeth for thee.*
 " This World is now, a barren Wilderness, to me.
 " I hate the thoughts of dreaming out a Life, with
 " things that are dead, and *spending my self for that*
 " *which profits not.* Come, Lord *Jesus,* come quickly.
 " For unto thee alone do I look; who *hast redeem'd*
 " *us from all Kindreds of the Earth,* and from all Na-
 " tions. Come and redeem my miserable Soul, that
 " hath been apostate; and enter'd into a League
 " with the World, and the Devil. Oh, *Redeem my*
 " *Soul from the Grave.* Oh, *my Eyes thou canst deliver*
 " *from Tears.* Let the Heavens declare thy Righteousness,
 " and all the People of the Earth see thy Salvation.
 " Let the Earth rejoice. Let every Creature sing a-
 " loud, in praise of him that *delivers the Creation, from*
 " *the Groans of the Curse,* upon it. Lord, thou that
 " redeemest, that madest my Body; Oh, it were
 " Blasphemy if thou hadst not promis'd and de-
 " clar'd, that the Body of Man may be a *Temple of*
 " *the Holy Ghost.* Oh glorious Advantage! Lord, this
 " Body, of what is it capable? of an Honour not
 " given to Angels: an Honour that the blessed Son of
 " God was necessitated to take the vile Rags of our
 " Flesh

" Flesh on him, to purchase for us. But now, my
 " King, O dwell, O abide with me. Come, take up
 " thy Abode ; come, here's the Gates open. Lord,
 " thou knowest I *reserve none of the Price* ; I devote all
 " to thee. Magnify thy Power, and thy Strength ;
 " and then I shan't doubt of that *Salvation to be*
 " *reveal'd to the ends of the Earth*. No, let me but
 " find it in my self ; then every Step that I see that
 " glorious King take, in his victorious March, in his
 " Conquests over all his Enemys, every Step shall be
 " the Exercise of this Breath to set forth. Oh this
 " Breath ! blessed be thy Name, that it can articu-
 " lately sound forth thy Praise. Oh this Tongue !
 " Now, I have found how the *Tongue is the Glory of*
 " *the Man*, and never before. This Tongue hath
 " wounded thine Honour, many a time ; but now
 " *awake up my Glory* : here's an Offering that God
 " delights in. Lord, let me be dumb for ever, or let
 " me, *with the best Member that I have*, entertain
 " the best Guest that ever I had. Come, my God,
 " sit thou down ; be thou my Solace. Thy Love
 " transcends all the Joy that Wine brings. I desire
 " no Fruits ; so sweet there's none. Let me but tast
 " thy Delicacys, Lord ; and I can wait, with pa-
 " tience, to see *this Feast of fat things thou preparest for*
 " *all Nations* : I can wait with Joy, if I relish one
 " Crum in my self. Lord, let the World rage : let
 " the Heavens melt : let the Earth shake : let the
 " Sea roar : let Men, more furious than Beasts,
 " assault : Yet here's a Feast, if thou art mine.
 " My Lord and my God ! *mine*, everlastingly : *mine*,
 " under the Bonds of a Covenant : *mine* by a Cove-
 " nant that can never be broken ; because he never
 " fails in his Truth, that made it. Let me then,
 " my God, be thine. I stipulate no Condition.
 " Lord, I desire no Terms for Flesh and Blood. No,
 " be thou mine : Let my Soul be therefore united
 " unto thee ; and then, then *will I declare thy Truth*
 " *to this Generation* : then *will I tell*, Lord, *what thou*
 " *hast done for my Soul*. I was in Misery ; the Pains of
 " Hell, upon Review of, not my outward Facts
 " alone ;

" alone; but looking inward, there, there me-
 " thought the never-dying Worm bit me: there,
 " there, I saw the Mouth of Hell, nay Hell begun:
 " There I found there was no Peace, but in Stupi-
 " dity. But now, gracious God, thou art come,
 " to turn this Hell into a Tabernacle, a Residence
 " for thy great Majesty. O come, gracious Spirit.
 " Oh seal; that *the destroying Angel may not touch me.*
 " Oh, never did I consider that God, as a Comfort-
 " ter, might be mine: but, now, I believe it may
 " be: Lord, let it be. *My Soul follows hard after*
 " *thee.* I am hunted by my restless Passions: The
 " World bids me not seek to it; for it is tasteless;
 " always leaves me unsatisfy'd. Therefore will I
 " go, I will go to this Fountain. Blessed *Jesus!*
 " thou hast invited, graciously invited me to it. I
 " cannot sleep, nor rest no longer, till I find what
 " thou hast promis'd. There shall spring Rivers of
 " Pleasures: There shall be an inward Source of e-
 " verflowing Water, in my Soul, when I am thine.
 " Lord, take me into thy everlasting Arms. God
 " *filleth the Hungry with good Things; the Rich he sends emp-*
 " *ty away.* Ye that are full, rich, either with worldly
 " Luggage or Self-conceitedness, you'll find your Emp-
 " tiness, when he sends you away, by the Brightness
 " of his Coming; drives you from him. *For with him*
 " *is the Fountain of Life:* and, to be far from him is to
 " perish. But the Hungry, and every one that thirsteth,
 " Come, and drink abundantly. This is the
 " Gospel-Call; and this is an especial Call. When the
 " Beauty and Glory of the Gospel shines forth, then
 " shall *Jerusalem* rejoice, and *Sion* be glad; and every
 " one, true of Heart, shall express it. *Amen. Amen.*

LVI. J Lacy, Monday, Nov. 10. 1707.

What was the chief Offence to the Jews, and
 which made them to reject their Redeemer? What
 was it? but that he appear'd in a low Condition.
 Whereas they expected him with Might and Power,
 as a glorious King. When *Herod* inquir'd of their
 Council, Where the anointed *Messiah* should be born;
 They answer'd, That, from the Prophet *Isaiah*, it
 was

was apparent, that *Bethlehem shou'd produce a Ruler of his People Israel*. The wise Men of the East did him Homage, as to a King. Herod inquir'd of him as such. But from his very Birth to his Death, having never taken upon him the Authority of a Prince, except only that lowly Entrance of his into *Jerusalem*; in which, however, he was own'd as the Son of David; that is, for him who was to sit on the Throne of his Father David for ever: The Jews continu'd to object this. Nor did your Saviour ever contradict that Expectation of theirs, further, than that it was needful Christ shou'd first suffer, and then enter into his Glory. Zacharias, by a prophetick Spirit, had declar'd, touching John, that he shou'd go before the Face of him, who shou'd deliver them from all their Enemys; them, the Jews, the House of Israel, from all their Enemys: And in him shou'd the Promise of Abraham be fulfil'd, that in thy Seed all the Nations of the Earth shall be bless'd. John the Baptist was his Forerunner; the Herald of one, who shou'd thorowly purge his Floor, and cast the Chaff into unquenchable Fire. That great Epithet, that the Jews look'd for the *Messiah* under, was, the Son of David. Is this the Son of David? By which they meant an Inheritor of his Throne; as that Royal Prophet had most loudly proclaim'd the Majesty of his Successor. But all those Prophecys not being fulfil'd, because of the mean, despis'd, suffering Condition of your Lord; the Jews said, *As for this Fellow*; they look'd for a King: But as for this Fellow, we know not whence he is. Nevertheless, your great Saviour did own himself a King. He said, indeed, that, as to his Time of restoring the Kingdom to Israel, that the Time was reserv'd in the Father's Hands; the very Angels not knowing it. But he went about, preaching the Gospel of the Kingdom: So did his Apostles, by Commission from him. Now, in that Gospel of the Kingdom, ye find many Things were not fulfil'd by him, in his Person. On the contrary, he directs his Apostles to look for his Coming again; and tells them, That, when he came again, They shou'd sit upon twelve Thrones, judging the twelve

twelve Tribes of Israel. This cou'd never be, till the twelve Tribes are call'd. Nor does his Declaration, agreeable to what all the Prophets, from the Beginning of the World, speaking of him, had said, contradict. His Declaration runs on a Kingdom still to come; not to be fulfil'd, by his personal Appearance then: But he directs his Disciples to pray, *Thy Kingdom come; thy Will be done on Earth, as it is in Heaven*; that is, absolutely, as to the rightful Lord. The Gospel of the Kingdom was by himself preach'd, under Parables. And the Reason he gives for it, is, That, according to the Prophet *Isaiah*, *Hearing, they might not hear: That the Heart of that People might be made fat; that seeing they might not see.* To you, said he, to you, my Apostles, 'tis given to know the Mysterys of the Kingdom; but to others I speak in Parables. Those Parables mention'd his Coming again: The Kingdom of Heaven is like unto a Lord, that left his House to go and take possession of a Kingdom, at a Distance; and intrusted his Servants: And tells, When he came again, having receiv'd his Kingdom, he call'd for all his Servants, that had wickedly sent after him, to declare, they wou'd not be shou'd reign over them: He calls for them to be slain before his Face. Intersperr'd, thro his whole Preaching, was the Doctrine of his Royalty upon Earth, to fulfil the numerous Prophecys, of him, upon that Head. For, as he did all Things, when on Earth, to fulfil the Particularitys of the Prophecys, touching his dwelling in Flesh; so he intimates, That no Tittle written of him, that look'd further than his Appearance in Flesh, no Tittle of the Law and Prophets shou'd ever fail: for he came to fulfil 'em. 'Twas not only those who crucify'd him; but his very Disciples were under the same Expectation of an Authority, of his Princely Power: they frequently mention'd it. He answer'd, after his Resurrection, That tho the Time was not communicated to them; yet it wou'd be so. And the Angels, upon his ascending into Heaven, declar'd, That he shou'd likewise come again, with Majesty and Glory. To this all the Apostles gave their Testimony.

Read

Read them throughout. They frequently mention'd *Waiting for Christ to be reveal'd from Heaven; whom the Heavens must contain, till the Restitution of all Things.* Not till the Day of the World's perishing finally; no: *Till the Time of the Restitution of all Things.* All the Apostles hint at it, at large; as you may, by searching, find. For it is in vain to speak to those, who will not search the Scriptures, to see whether the Things spoken, of him are there to be found. The Revelation of St. John acquaints you, at large, of his Dominion and Power, to be given him, *over all Tongues, and Nations, and Languages.* And that every Knee shou'd bow; and that *the Kingdoms of the Earth shou'd become one, under him the Head.* And the Kingdom of God being begun, in your Lord's Appearance upon Earth: and his second Coming assur'd, by his Resurrection from the Dead; for he tells his Disciples, after his Resurrection, *All Power is given to me in Heaven, and on Earth.* The Kingdom of God, was indeed begun; the Doctrine of that Kingdom to come; to come in its Victory over Devils, and wicked Men: To come in calling the *Jews*, and filling up *the Fulness of the Gentiles*; To come in restoring the Creation, the very inanimate Creatures, from the Load they groan, and the Depravation that Sin had laid them under. This Kingdom of your Lord, begun by his Presence upon Earth, and preach'd by the Apostles; the Glory of it, still to come, as they all abundantly testify. This Glory, and final Establishment of his Authority upon Earth is proclaim'd, to be, by the Angel going forth to *preach the everlasting Gospel.* His Coming is foretold, *as a Thief in the Night, as a Cry at Midnight*; when the World little expects it. Such then, according to all that is said of this Kingdom, is it now proclaim'd to you. Let every one judg, whether his Coming be expected. And a dismal Thought it shou'd afford Christians, that his Coming is, by himself, declar'd under the Parable of a King's Marriage of his Son; when he sent out his Servants to his Friends, to invite them to come to celebrate that

that Solemnity; and his Friends, the Christian World, made Excuses; refus'd. As the Poor receiv'd the Gospel first; and the Publican, and the Sinner, enter'd into the Kingdom of God, in your Lord's Time; so is his second Coming. Those straggling on the Highways will be brought in; and the Pharisee, and the Worldling, shut out. Many shut out, who were, in their own Opinion, safe within his Care. For, when the Door was shut, many came: *Have we not taught in thy Name? Have we not sat at thy Table?* But when the Master of the House hath shut to the Door, no more Guests. Your Lord blam'd that Generation, that they cou'd not see the Signs of the Times. Many were the Signs, that concur'd to shew and to point at the *Messiah* then. Woe be to them, who will not examine any Thing: who hearing will not consider; who seeing will look no farther, than their bodily Eyes reach. Your Lord comes not with Ostentation of human Force: No. He needs it not. For, by the foolish Things of the World, he can confound the Wise; and by the weak Things, he can bring to nought the Mighty. This is that Stone, a little Stone cut without human Hands, that shall fall upon the Mountains, and level them. And 'tis in vain that the Heathen rage, and Princes imagine a vain Thing, against the Lord and his Christ. For, look; his Coming is describ'd, to dash in pieces, to strike the Heads of divers Countrys; to bring to nothing Things that appear and are great: but all this without human Force. He condemn'd *Peter*, for striking with the Sword. His Royalty needs no such poor Supports and Helps. He is, indeed, for the Help of poor dim Eyes, describ'd under the Character of a great General, mounted, with his Sword upon his Thigh, riding on, cloth'd on with Majesty and Glory; the Glory and Majesty of his Power. There was a Majesty and Glory, in his lowly Humility. But now he comes with that of his Power. Fire shall consume before him. His Enemys (shall) lick the Dust, like the Serpent; be trodden under his Feet;

Feet ; be carry'd off the Earth, with a Whirlwind. He is not one that can be mock'd. All Scoffers shall feel the Rod of Iron. In the last Days Scoffers shall come, saying, Where is the Promise of his Coming? But his Arrows shall go before him, into the very Hearts and Souls of his Enemys. Read the Woes pour'd upon the Earth, before the Proclamation of his Reign. His Enemys will be no more than Grapes in a Winepress. Their Blood will yield to the very first Motions of his Coming. Now, was not the Kingdom of God, begun in his Person, proclaim'd and divulg'd by the Effusion of the Holy Spirit? He us'd no human Arts, nor the Assistance of the Potentates of the Earth. So shall be his second Coming: for so 'tis written, *His Sword out of his Mouth. The Spirit and the Bride say, Come. And the Jews are rejected, till the Spirit of the Lord comes down upon them, from on high. And the everlasting Gospel, to be preach'd to all Nations, is but in pursuance of the Commission given the Apostles to do it; and must be by the same way, as they did. But as an Apostacy of the Christian Church was to precede the Completion of his Gospel preach'd over the Earth: So after that Apostacy is consum'd, by the Brightness of his Face, and the Sword of his Mouth; then shall Jerusalem be a Joy. Then and never before, and never till then; is Jerusalem the City of the great King. For the Mouth of the Lord hath spoken it.*

LVII. J. Lacy, Sunday, December 10. 1707.

You know, that the great Creator made all things, to display the Riches of his Glory: and he made Man, to pay him the Tribute of all his Works, in this World. He created Man, therefore, after his own Image, in some Degrees of it, in Knowledge as well as Holiness. The End of God in creating him was, that Man might render him the Glory due. Thus when *Adam* was made, he had Knowledge of the preceding Works of his Maker's Hands. None of the Beasts of the Field, or Fowls of the Air, or Grass, or Fruits, or Stars of Light; but *Adam* receiv'd

ceiv'd that little Image of God's Knowledg ; which render'd him capable to answer the End of God's creating all things, and, in particular, that nobler part of his Creation, Man. Therefore the Loss, that the Creature had in his Fall, and that he himself endur'd and suffer'd, lay in his Knowledg ; in the degrading of it, the debasing his nobler Powers. Wherein, indeed, his Descendants having no longer that Capacity of beholding clearly the Glory of God, in his several Works ; they are not, in that, chargeable with actual Sin. But however, it does not follow the less, but it is part of their Misery ; and to be deplor'd. And the Recovery of it, of that excellent Dignity plac'd upon him, is a noble Subject of Hope. And be it known to you, that there is Hope in *Israel*, touching this Thing. For what was lost in *Adam*, may be restor'd, nay and will be restor'd. You find a Pattern of this in *Solomon*, who receiv'd that Excellence of Wisdom from God, which was not to be taught by Men. And God gave it to him, not to be left upon Record, only ; and thereby in him to restore it to Man. But God gave it to him, as he was the most glorious Type of the Messiah, when he comes to be Lord and King, Heir of all Things : in whom all Things in Heaven and Earth are to be restor'd. This is the Restitution of all Things : and all things, natural and moral, will receive from him this Restitution. Thus it was by the Spirit of God, that *David*, another Type of his Royalty upon Earth, calls upon every Creature inanimate to praise the Lord. Can you think that Mountains, Springs of Water, can actually praise God ? How often does this Royal Prophet excite the whole Creation, to celebrate the Name of their great Redeemer ? It is not only Souls that shall be redeem'd from their Drudgery and Slavery worse than *Egyptian* ; but the whole Creation groans and waits for its Deliverance, even the inanimate Creatures wait to partake arising Benefits, from the Manifestation of the Children of God. Then Mountains and all Deeps, every Tree, Beasts and every feather'd

feather'd Fowl; then shall they, as the Prophet *David* said, praise the Lord; because Man shall know and see the Lineaments of this great Creator. And no part of that Creation shall be lost; but the Tribute of Praise be ascrib'd to the Framer of them. Thus the Knowledg of the Lord shall cover the Earth, as the Waters the Place of the Seas. Then shall all the Trees of the Wood rejoice before the Lord, as the Psalmist said. Then shall the World be establish'd, as the same Prophet said; even in this Day. Then shall be the New Heaven and New Earth, restor'd from what the Fall brought upon them, and the Deluge left behind it; and Man created New in Knowledg, as well as Righteousness. Thus the Beauty of the Lord shall shine forth from *Jerusalem*. Can you think this a strange Doctrine; when there are such visible Footsteps of it in the Scriptures? But I appeal even to all your Reasons. Can you think every one, any one of you, that pretends to have a rational Soul from me, that I made so many Millions of Things, Species of Things, whereof I receive so very little Honour and Glory? I must then have created them in vain, as to my End of creating. For how have I display'd my Wisdom, and Power, and Goodness, in these Creatures, in which you behold none of my Wisdom and Goodness? An intellectual Being, that wou'd answer my great End, and wou'd pursue the Course of its own Happiness; which must be to tend to the End of its Creation: for every thing is, must be more or less happy, as it tends to the End for which it was made: If therefore your boasted Reasons do act sutable to their Nature; you must direct the Eye and Intention of your Intellect, to pursue the End of God in giving you that Intellect. And to felicitate your own Intellect, in the right Exercise and Course of it, you must direct your Eye to this End, to discern the Glory of the Lord; and nourish and rouse your Hearts, your Hopes, freely to delight in ascribing whatever you discover of that Glory and Beauty, to your great Creator. Therefore it is no faulty Ambition

tion in you, to desire to be renew'd by the Spirit of Wisdom and Revelation. You know it is said by the Apostle, of this Great King, who is to restore the fallen and corrupted Intellect of Man ; it is said by him, That all Things in Heaven and Earth will be made one in him. How one ; but pointing to one End ? That one, that Center, from which all Things animate and inanimate proceeded ? And how ; look into the Apostle's Description of the Manner, how are all things to be made One ; but by that one Spirit, who is able to reveal the deep Things of God ? And how cou'd you ever think, that God wou'd come down to tabernacle with Men, and to dwell on Earth, and have his Habitation here upon a Dunghil, a vile and hateful Place ; but that he wou'd have Praises render'd him continually, in that new Temple ; that Temple, of which the whole World shall be a City, that shall be made glad with the River of God ; that Spirit, from which as many Rays can flow as from the Sun, and ten thousand times ten thousand more ? And every Soul, when a Ray from my Immenity strikes him, he then shall be renew'd, according to my Likeness, in Knowledge as well as Holiness. Is not this then a Day worthy of the Gasps and Breathings of your Souls ? If you thought your Happiness lay as much in pursuing the Glory of God, and desiring it ; as ye, degenerate Creatures, think it lies in heaping up the gross and sensual Accommodations of this Life ; then shou'd I see your Souls at least empty, thirsty. You have nothing to merit a Share in this new Heaven, and new Earth. All the Worth you can have, preparatory to it, is, to be sensible you need it ; and to gasp after that Fountain, which will never be exhausted by filling all ; who can be the Fulness in all Things to his Church. Blessed therefore are ye Hungry ; for ye shall be fill'd. Blessed are ye poor in Spirit ; for ye shall be made Children of God. Blessed are ye, when, for my sake, all Men shall speak Evil of you, falsely. For so is the Kingdom of Heaven. A Kingdom that cannot be shaken. A Kingdom
that

that shall put down all Rule, and Authority, and Dominion that opposes it. A Kingdom, wherein every Subject shall be a Royal Priest, a Freeman indeed ; only Homager to God : Free by the sealing of that Spirit, that gives a Liberty to the Soul, a Liberty to the Soul to mount even up to my Throne in its View. A Liberty enabling to converse with Angels, without Confusion. Lift up your Heads then. Be not weary and faint in your Minds, tho, because there's need in respect to you, ye are in Tribulation for a Time. For ye will have Rest with the holy Nation, the peculiar People that I raise up ; when your Lord is reveal'd from Heaven, with his mighty Angels, to take Vengeance on all those, that will not that he shou'd reign over them, and reject this glorious Message of his Gospel.

LVIII. J. Lacy, *Monday, Jan. 12. 1707.*

A Prophet is one immediately sent of God. The Priests, under the Law, tho establish'd by Divine Appointment, were not Prophets. And your Lord sent, by the Holy Ghost, *some Apostles ; some Prophets ; some Pastors and Teachers.* There the Character of a Prophet is distinct from that of a Teacher ; and his Mission must shew it. How doth it consist with the Christianity of this Age, to say, that there are to be no more Prophets ; but that wherever the word Prophet, or the word Prophecy is found, it does now mean, only, the ordinary Pastors or Teachers ? Whereas the Sense of it was distinct, and lies so in the Text. *Do all speak with Tongues ? Do all work Miracles ? Do all Prophecy ? Have all the Gift of Healing ?* These were distinct. If Ministers claim to be Prophets, they must demonstrate an *immediate Mission* : For that did carry the Definition of a Prophet always. How is it, that there is no such to be sent of God ? Where are the Texts, that conclude against God's sending such ? But there are Texts, such as none here or elsewhere can deny, that God is not only at liberty to send such, immediately commission'd from him ; but the Dispensation of the Gospel clearly shews, that there are to be such. What else do mean

all the Cautions, in the Scripture, to watch against false Prophets; but that they all imply, there will be true Ones? Were those Cautions, to try, and discover which were false, limited, in Time, to the Age of the Apostles; or any otherwise? The Command, and Encouragement, *not to despise Prophecy*, implies the Prophet. The Promise, to such who shou'd entertain a Prophet, does imply a Prophet. The Directions given about Prophecy in the Church, intimates the Existence of that Gift. All the Promises touching giving the Holy Spirit, they do not exclude any of those Gifts, that belong properly to the Holy Spirit. *Earnestly seek the best Gifts; and especially, that ye may Prophesy.* He that asks the Holy Spirit, where is he forbid to expect his best Gifts? The Promises, touching the latter Days, of pouring out the Spirit; as they are express, that the pouring out the Spirit shall call the *Jews*; those Promises do not limit the Manner, the Extent, of that Giving and Pouring out the Spirit; and therefore they do warrant an Expectation of the best Gifts of it. There were Teachers and Pastors given, says the Apostle, until we come, all, unto a perfect Man; unto the Knowledg of the Lord. Which shews there was a Time, from those Words, to be expected, wherein there wou'd be somewhat above those Teachers. Besides, the Everlasting Gospel was to be preach'd to every Kingdom, and Nation, and Language, upon Earth. And how can Christians expect that shou'd be fulfil'd, but in the same way, wherein your Lord did command it shou'd be preach'd unto all Nations? That is, when the Power from on high shou'd enable them to do so: When the Spirit of Life shou'd enter, and raise, and quicken some; and be a Spirit diffusing it self, as in the Ministration of the Apostles; raising, and quickening others, till all know me, from the Least to the Greatest. But whenever God reveals himself to Man, it was, and ever will be, to the Person. For consider how he reveal'd himself, sometimes in Dreams: and yet that Revelation is own'd; great Things built upon it, in the

the Scriptures. But how can a Revelation of God to Man, in a Dream, be known to others? He reveal'd himself by Visions, often; Visions seen only by the Person to whom the Revelation was made. How cou'd Others tell, that those many, that receiv'd Revelations this way, and upon which great Things throughout the Scriptures depend: how cou'd, in that Age, any Other know certainly, that the Person had such a Vision? And if he had a Vision, that it was not a delusive one; a Representation made, of an Angel, by the Evil One? Sometimes he reveal'd himself, by a Voice, distinct from the Body; audible only by the Person, to whom the Revelation was made. And how cou'd Others then know certainly, that the Person heard such a Voice; or that that Voice was the Voice of God? So that in all these Ways, of Dreams, Visions, and a Voice, no other Person cou'd assuredly know those Things were so. And how cou'd the Person know, that these were of God; and that he was not under a Delusion, from some evil Spirit? Seeing those Ways are liable to all the Objections, that are now so forcible, in the World, against the Way, that I have chosen, of revealing my self. And tho this be a Way I did reveal my self in; and the Word of the Lord was so put into the Mouth, that it was not the Word of the Person; his natural Person, that spoke: But who cou'd tell, then, that it was not the Word of *Jeremiah*, that came from his own Mouth? So that, seeing the same Objection lies against the several Ways of my Revelation in the Scriptures, as do now lie against you; every one hath no more to do, than so to guard, that he be sure, beyond doubt, that the Words are not his own. Ye have no further to care for. The Words will speak their Original. An evil Spirit will not testify to the Glory of Christ, and the Truth of my former Revelations. Ye have but little Time to wait, before mighty Works do shew forth themselves. This will be to your Consolation, and to the Confusion of those, who pretend they cannot know the Spirits clearly, without Miracles. Whereas indeed

they all know, that, by other Trials, this Spirit ought to be allow'd and own'd by themselves. And had they sufficient to condemn it, they wou'd not appeal to Miracles for a Trial : since they cannot but know, that whatever is attested by Powers solely divine, needs no Trial. Therefore, to appeal to Miracles, is, in their own Consciences, to allow, that, by other Trials of the Spirits, ye are justify'd. Tho they know, my Messengers were not always attested to, by miraculous Powers. But be of good Cheer : for that very Refuge, they have taken for themselves for a while, by appealing to Miracles, that very Refuge of theirs will leave them altogether condemn'd, in the Opinion of such, who have not immediate Interest, and a very perverse Heart, still to support the Reputation of Stewards of the Mysterys of God : when 'twill appear they either knew nothing of them, such as are now reveal'd clearer ; or were bent not to deal them out to the People.

LIX. J. Lacy, *Wednesday, Jan. 14. 1707.*

Hosannah to the Son of *David*. Behold thy King cometh, *Isaiah* had said touching that Son of *David*. The *Jews* universally, from the Prophets, expected Salvation from the House of *David*. And by the Prophecys concerning that, They, the *Israel* of God, were to be deliver'd from all their Enemys. This expected Deliverer was to reign over all Nations. Yet *David*, tho he celebrated the Praises of that great and only Potentate ; yet, drawing to his End, he recollects the Promise of God made to him upon that Head, saying, *The Spirit of the Lord spake by me, and his Word was in my Tongue ; a Covenant order'd in all Things, and sure.* But adds, at the same time, *Altho my House be not so,* and the Expectation of its Accomplishment from my Son *Solomon* does fail me : Yet on that Word and Covenant of God I now believing die ; which is all my Salvation, and all my Desire. All my Hope, and the most delightful Entertainment of my Soul, is to look, by Faith, to those exceeding great and precious Promises to the World ; to this People *Israel*, and to all Mankind (that) abides unshaken ;

shaken; tho I cannot see it shou'd arise in the way of an earthly temporal Government, in my Son. The same *David* prophecy'd of him, the *Messiah*, under a double Character; of one appearing in a low and suffering Condition, and describes his very Passion, and the Words that afterwards fell from his Mouth, on the Cross: And prophecy'd of him as a great Lord and King, nay a God, a God taking Vengeance on the Enemy's of this *Messiah*; who, as Man, was to come from his Loins. Ye see the double Object of his Faith in the *Messiah* to come. All the Prophets agree in that double Character. They do not stop in the first Part, that was to be fulfil'd, by a Humiliation loaded with Ignominy. But they set forth, likewise, as a Matter for all Ages to wait for, his taking the Throne of *David*. So that one of the Prophets declares his Royalty, in the very Term, and under the very Word of *David*, Your Lord himself no ways leaves Christians to terminate their Faith in him, as a suffering Redeemer only. *If I be lifted up, I shall draw all Men unto me.* He, by Parables, often hinted to them the Expectation they ought to be in, of his Royalty. And compares the Establishment of his Church, to a Kingdom to be reveal'd, with several Circumstances of a Lord, that went a Journey, and, abiding a considerable Time, did receive a Kingdom; and returning back did require, from his Servants and his Dependants, an Acknowledgment of him as King. He mentions the Son of Man sitting on the Throne of his Glory. He mentions that Son of Man coming with Judgment, *because they believ'd not in him.* Because they believ'd not. For, mark that, whatever is, from the Word of God, given as a Subject of Faith, in Christ the Son, who is to be honor'd as the Father, is to be equally believ'd. To believe only what is now past of him, cannot acquit any, who refuses to believe what is said of him yet to come. And therefore that Parable of the Marriage-supper, which is clearly, in the Revelations, explain'd, and apply'd to his second Coming; in that, whoever refus'd the Invitations

tions to come to that Feast of the Marriage of the Lamb, were rejected; and the Unworthy were sought after, to fill up his House. Nay, he is represented so to come, as to call all his pretended Servants to bow the Knee; with Declaration, that whosoever does not confess him, shall be brought forth, and slain before his Face. Many, therefore, are the Passages, from your very Lord himself, that do warrant and enjoin the Expectation of his Glory: As the Voice to him from Heaven said, *I have glorify'd thee, and I will glorify thee again.* Much more, after thy Ascension into Heaven, I will glorify thee again upon the Earth. For look further into that Prophetick Part of the New Testament; and you'll find there, abundantly, a Declaration of this Reign of the Son of *David*, to whom Angels and Men are to sing *Hallelujah*. Those Prophecys, in the Revelations of *St. John*, do not concern a Kingdom to be restrain'd to Heaven. No. They were Predictions of what is to be fulfil'd on Earth. And there, is the Majesty of this *Messiah* set forth abundantly. Ye find, there, the Woes to precede his glorious Establishment, as Lord and Heir of all Things; to whom all Things must bow. Those Woes there declar'd, so astonishing and awful; those Woes do no way constitute a Destruction of the World; such a Day of Judgment, as is to determine all Things in it: No. They are to be executed upon Earth; and then, then is to be the Reign of *Solomon*; that, whereof *Solomon* was a Type. Ye find, by examining the Condition of *Solomon's* Reign, a Type or Shadow of the Glory of this great Lord over all the Earth. Whoever was oppos'd to his Father *David*, or the Peace of his own Reign, were, in Justice, cut off and suppress'd, at his Coming to the Throne. He immediately apply'd himself to build the Temple. The Manner of that Building, and the Ornament of it, afford a Shadow of the Beauty, and Sweetness, and Felicities to Men that shall survive, to constitute that Church, whereof the Temple was an Emblem. In the Dedication, God came down, with that stupendous Manifestation, as drove

all the Priests out of it. They were not able to abide therein. Then *Solomon*, Type of [this great King, blesses all the People. What can you conceive, of the Fulfilling of that Passage, less, than when this great King comes indeed, and does bless all the People and You [together]? The Blessing of God, the King of *Sion*, the Bridegroom of his Spouse; his Blessing, in the Solemnity of his Coronation, and Installment over all the Earth; can this Blessing, of such a King and Husband, in such a Time, with such Circumstances, to such an End, to establish his Glory shining over all the Earth, can it be less than to bless his People with everlasting Peace, from the Presence of the Lord; with that Spirit, that is the Worker of all the peaceful Qualitys, Love, Joy, Gentleness, Affiance, and all those charming Graces that renew the Soul? Furthermore, the Ark there put into its resting Place, what did that shadow, but the Fulfilling the Covenant order'd in all things and sure? concerning which *David* dy'd in Hope: and it was all his Desire. And the Fulfilling of that Covenant, as it was shadow'd by the Ark there, resting in the Temple, was no other than as the Ark contain'd in it the Tables of the Law, the Moral Law, and nothing else. So the fulfilling what that was an Emblem of, is the writing the Law of God on the Souls of Men; placing the Symbol of God's Presence, even in your very Breasts and Souls; these Bodys of yours: 'tis the Ark; and his Writing with an indelible Character, from his Finger, does fulfil that Promise. Now that Promise of Writing his Laws in their Hearts, and being to them a Father, and their being his Children, for ever inviolable, is not as now they are written in your Hearts, wandring and wavering and staggering as ye are, breaking them every Day: no. But so writ, that they shall be legible; without breaking. And this Expression of my Covenant, to write my Laws in the Heart, does symphonize with, and agree to the Pouring out my Spirit upon all. For what is it can or ever did write the Law of God in the Soul, but the all-quickenning, and sole quickening

kening Spirit? These being the Circumstances of *Solomon's* Ascension to his Throne: as he was the Type of *Christ's* entring into Possession of his Scepter, and Kingdom over Men; ye see how ye have a Covenant order'd in all things and sure, to expect it. For the Faith of dying *David* was as much on the Glory, that shou'd be reveal'd in the latter Days, as the Shame and Scandal of the *Messiah* dying on the Cross. When therefore the great Lord comes to make Inquiry; and it be consider'd who hath and who hath not believ'd on him; this Object of their Faith, as a Sun to arise, that Peace, and Truth, and Righteousness, might flourish, and grow as Grasse after a Rain in the Spring; This will be requir'd at the Hands of all Christians. And therefore, as the Father judges not, but hath committed all Judgment to the Son; and this Son of God and Lord of all things is the Judg: he will judg, because they believ'd not in him; not in him as this glorious King. For, to take away from the Word of God, to rob their honour'd Saviour of his chief Honour, can this consist with the Faith of Christians?

Another Circumstance attending *Solomon's* Establishment, and wherein he was a Type of this great King, was the Ornament of the Temple, all within cover'd with Gold: all the Vessels Gold; scarce any thing of inferior Metal. That was to shadow the Holiness, the Purity, the Excellence and Brightness of the Church then; For the King's Daughter was glorious within. This Temple, to come down from Heaven, will be all Gold; even the meanest Part, even the very Floor cover'd with it. And how shou'd this Beauty of *Sion*, this fair Beauty of the Lord, and that was, by other Types, shadow'd out in *Christ*, the Rose of *Sharon* and the Lilly of the Valleys; the fairest of Men; the loveliest of ten thousand: How shou'd this Delight of the Children of Men and of God with them, how shou'd This be Holiness, represented by that Gold, but by him, that is able to overshadow all, even that is able to raise and quicken all Things, all Persons? He is able,
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he will raise and rarify the Body. Ye know *Solomon's* Government, when establish'd, was all uninterrupted Peace. All War did cease. And thus was he the Type of the King of Peace, who will establish Peace, in all the Borders of his People, who will be just, over Men, ruling in the Fear of God. No more destroying, in all his holy Mountain.

And another Circumstance of the Temple built, typical of this State of the Church, was, That it was built without the Noise of Axes and Hammers. This shews that it will be produc'd, without the Animositys, destructive Barbaritys, without the Arguments irrational of Violence and Sword among Men. No: there needs no more than for the Director of the Building to square the Stones, and prepare the Timber and Materials: And every thing shall be plac'd, in its Order, and Station, till the whole be finish'd, and the Temple here, upon Earth, be a Figure of that in Heaven. As for the rejected Part, they shall be burnt up with the same Fire of Judgment, that shall purify the Gold; the Sword of the Lord, and the Sword of *David*. The Sword of this *David* shall prepare for that blissful Building of his Temple, which is to enjoy Peace, and Holiness, and the Presence of God, in every Breast, for ever. The Sword of this great King will prevail, till there be none to oppose. This therefore is the Faith, wherein *David* dy'd; and wherein the Judg will require of every one, intrusted with the Knowledg of the Scriptures, he will require an Account. *When he comes, shall he find Faith on the Earth?* No: It will be Darkness. And so it is now. It will be Midnight. But in the Evening of that dawning Twilight, there shall Light spring up, that will determine and clear his Ways, in judging and condemning Men, to be just. He that ruleth over Men will be just, in all his Proceedings. And this Faith of a *Messiah* thus to be glorify'd upon Earth, now so little regarded, shall be the Touchstone, by which every one, before the Tribunal, shall stand or fall.

LX. John Moor. *Thursday March 30. 1708. Abstract.*

My People shall pass through the Vally of the Shadow of Death: but my Staff and my Rod shall support them. There is a great Vally, that my Children must pass through; and they think they will be left in the midst. My Children, cry unto me, in the midst of the Vally; and I will deliver you in the midst of it: And you shall rejoice, when you come to the other Side of it. It is a dark Vally; and you think, you will be swallow'd up, and are ready to give up all your Hopes. But, in the midst of it, I will appear, in such Brightness, that you shall see your Way through. Your Feet shall seem to sink. But, when I bid come through, you shall venture, as *Peter* on the Water. You know, that, when his Unbelief came, he thought he shou'd have sunk. But there shall be such a drawing Efficacy of my Spirit, and Power, that you shall be enabled—. You shall, like *Jonah*, come to the *Belly of Hell*: but then, I will enable you to look agen, unto my holy Temple. You shall see such an Eclipse, that you shall think, that the Moon shall overcome the Sun. There shall be such a Wrestling, between Faith and Unbelief, that Unbelief shall seem to overcome. But for your Comfort, ye shall see, that Faith shall overcome all your Doubts; but it must be Faith of the right kind. There is a Spirit gone forth, that shall imitate my Spirit. But, my Children, how will ye be able to distinguish, but by the blessed Fruit? That directs you to rely upon me. You shall see, that the Devil will appear, as an Angel of Light, to deceive my People. But, my Children, my Spirit shall lead you into all Truth. The Devil shall not give Consolation to your Souls, as my Spirit. O my Children, wait upon your Lord, for the performance of his Promises: for he never fail'd any, that put their whole Trust and Confidence in him. Blessed is that Man, that waits upon me continually. Once have I sworn, in my Holiness, that I will not lie unto *David*; but will perform, to the uttermost of my Promise to him.

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Remember, your Lord's Words is, *Yea, and Amen.* I know the Frailtys of my People: I remember, that they are but Dust.

LXI. J. Moor, *Sunday April 4. 1708. Abstract.*

If you have the Presence of the Lord, in your Assemblys; what need you look any further? My Children, what Protection wou'd ye have, if I do give you my Presence? Oh, my glorious Kingdom shall not be usher'd in with Sword, nor Spear: but it shall be with the Breath of my Mouth, and with the Brightness of my Coming, that shall confound the Enemy's of my Son's Kingdom. Do you think that it was a likely thing, that going round the Walls of *Jericho*, with Rams-Horns, was sufficient to beat down the Walls? No: but it was my Power. Oh, 'tis the Cry of many of my Children, in this Dispensation, that they are oppress'd with Enemy's without, and Unbelief within, that war and combat in their Souls, and is ready to overcome them. But I will say to my little Flock, 'Tis your Father's good Pleasure, that ye shall inherit a Kingdom. Oh, my Children cannot see their Deliverance, no more than *Israel* cou'd, when their Enemy's were behind, and the Mountains were on each Side, and the Red-Sea before them. They are ready to give up all their Hopes. But they cannot see my Hand, that brought them hither. Neither can they see my Hand, that will be their Deliverer at that Time. Some of my Children do believe, they shall be deliver'd. But ask them what Way? they cannot tell: no; it is hidden from them at present. And it is for Ends best known to me; because I will have all the Glory of their Deliverance, my self, without the Arm of Flesh. I will abase the Pride of all Flesh; and it shall lie low. But many of my Children, when they come to the other Side of *Jordan*, they shall say, This is our God: we have waited for him, and our Expectation hath not been in vain; we now see it. Oh, now, many of my Children sing the Songs of their Lord, in a strange Land, that they are weary in. Oh, but in a little Time they shall sing the Songs of their Lord,

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without Interruption. Oh, Worthy art thou, who hast redeem'd us unto God, by thy Blood, out of every Kingdom, Tongue and Nation: And thou art Worthy to be prais'd. And this Song shall not last for Days and Years; but for ever, ever, ever, ever. When my Children comes into this Kingdom State, they shall say with the Queen of Sheba, when she came to see the Order in Solomon's House, The half was not told us of what now we see. Ye, my Children, that wou'd be Sharers in this Kingdom, my Spouse is all glorious within. It is not the outside Profession, but the inward Holiness that I look to. And if ye do desire to be Sharers in this glorious Kingdom, that is even at the Door, look to it; for nothing that is impure shall enter there: Ye may take it for granted. Now is the Time that the Cry is made: Prepare to meet the Bridegroom; for he will not long tarry. Ye may be assur'd the Voice is gone out. And my Messengers shall go into the High-ways, and the Hedges, and compel them to come in, that my House may be full. But do you not think, when I come to look over the Guests, that if I see but one, that hath not the Wedding Garment, I will say, Bind him Hand and Foot, and cast him into the outer Darknes spoken of? Ah my Children, whatever ye may think, there is but one Robe, that all my Children shall be cloth'd in; whatever Robe ye think ye may have on. And this Garment is the Righteousness of your Lord Jesus Christ. And it is such a spotless Righteousness, that if there is but one Stain, it will appear.

LXII. J. Moor, *Wednesday June 30. 1708.*

Who shall stand in the Battel with me? I'll go through them, and burn them up together. They shall be as Stubble before my Presence. Who has an Arm like me, in the Defence of my People? None. My Arm is not shorten'd, that I cannot save; neither is my Ear heavy, that I cannot hear the Groanings of my People, under this Calamity. When I seem to hide my Face, they are questioning, whether ever I will return more. But for their Comfort

fort and Consolation, they shall know it, in a very little Time. When all Refuge fails, then is the Time for me to appear. And my Appearance shall be so tremendous, that they shall wonder. I call'd my Children to this Work of Humiliation before me; and do you not think, that I will answer you, in your Petitions to me? Yes; I will, to your great Comfort. You shall not say, this Day was spent in vain, in waiting upon your God. I never said to the Seed of *Jacob*, Seek ye my Face in vain: no, nor never will. Come, my Children, enter into your Closets for a little while; and then I'll come and visit you; I'll hide you from the great Calamity, that is coming upon this——Don't you remember, there is a Harvest? Yes, there is: and yet you are like to the Prophet, that cry'd out, Lord, who hath believ'd our Report; or to whom has the Arm of the Lord been reveal'd? But ye cannot see the Hand of God in it. My Children, lift up your Heads: for Zion's Redemption draws nigh. Your Deliverance will quickly break forth; sooner, than you do expect. Your Lord is coming, to consume Sin, with the Breath of his Mouth, and with the Brightness of his Coming. Then shall the redeem'd of the Lord sing; not in a strange Land, as now they do. They are, now, like the Children of *Israel*, when in the Wilderness among fiery Serpents: but their Travel will, in a little Time, be accomplish'd; and they shall see themselves on the other side *Jordan*. My Children, do not cry out and say, your Lord delays his Coming in the behalf of you. Know, he does not. But it shall redound to your Comfort and Consolation. Blessed is that Man, that waits daily at my Gates; waiting at the Posts of my Doors: For he shall find Favour of Me. My Children, tho ye appear, now, like the Gleanings of the Vintage, one or two upon the upper Branches, and you are shaken with a mighty Wind; but I will preserve you, in the midst of it.

LXIII. John Moulton, *Friday April 30. 1708. Aged 14.*

My Children, fear not; I have set my Angels over you. Fear not what the World can say of you, as long as I am your God and Master. I have given you great Gifts; that is, peaceable Minds, and Love towards me. My Peace, my Love, my Blessings rest in your Souls. Go in Peace.

LXIV. J. Moulton, *Wednesday May 5. 1708.*

My Children, fear not what the World can say of you; for I am now come down to visit all Flesh, with my Spirit. Your old Men shall dream Dreams, and your young Men shall see Visions, your Sons and your Daughters shall prophecy. My Peace, my Love, my Blessings is upon you all, now and for evermore.

LXV. J. Moulton, *Friday June 4. 1708.*

Oh my dearest Children, hearken unto my Voice, for my Voice cries aloud. O ye little Lambs, skip over the Hills of your God; clap your Hands, and sing for Joy: For I have the Dragon under my left Foot, that he shall not spit venomous Poison upon my chosen ones. Yes; his Power is shaken. My Children, my Peace, my Love, my Blessings is on your Souls. Go in Peace.

LXVI. J. Moulton, *Monday June 28. 1708.*

Wo, wo be unto them that are not found on the Watch, in the Day wherein your Lord cometh: For your Lord comes, with great Power and Might. Wo, wo be unto the Inhabitants of this Place: For my Judgments are even at the Door. I say, Wo, Wo be unto them.

LXVII. J. Moulton, *Thursday July 1. 1708.*

A PRAYER.

O thou everlasting God, that is above all, that created both Heaven and Earth, O Lord, we beseech thee for to look down upon us poor vile Dust. Lord, and them, that are possess'd with Satan, do thou graciously look upon. O Lord, thou hast begun a Work with us; and, Lord, if it be thy Will and Pleasure, pour down Blessings upon us. Thou that art the King of Kings and Lord of Lords, hear our Pray-

Prayers, we beseech thee. O Lord, thou hast begun a great and mighty Work with us; and we do believe thou canst carry it on. O Lord, thou hast employ'd weak Instruments indeed, that have nothing to depend on but thy Wisdom, and thy Strength, and thy Power. O Lord, thou Creatour of all Things, thou Lord of Lords, do thou give thy Children Grace, to withstand the Temptations of the Devil. This we beg, for the sake of thy only Son Jesus Christ; whose Name shall be blessed, and prais'd, now and for ever more.

The same Day.

Repent, Repent ye. Wo, wo be to him that does not repent, when your Lord comes. In that glorious Day they shall not say, Lord, thou didst not warn us of our Sins: For I will send my Messengers into all Parts, to warn them. Wo, wo, wo be unto him, that does not repent: For I am ready to strike my Rod.

LXVIII. J. Moulton, *Saturday July 3. 1708.*

Repent, repent ye: For the Kingdom of Heaven is even at the Door. Wo, wo, wo be unto him that is not found upon his Watch, when his Lord cometh. My Arm is stretch'd out, and I will strike very suddenly upon the Wicked. Repent ye: for the Kingdom is nigh.

LXIX. John Potter, *Thursday Jan. 8. 1707.*

Behold, your Lord cometh, clothed with Majesty; attended with an innumerable Host of Angels. See that you be of the Number, that shall rejoice at the beholding of him: See that you be such, whose Hearts will be made glad, when he appears. For I tell you, the World shall be surpriz'd; and the more, because they regard not the Voice, that precedes his Coming. Now, if you are not such, you must be of that Number of whom the Devil will be Head, which will go forth to make War against the Lamb, and his Followers. One of these two must you be. Consider the Difference of these two States: the one shall be made everlastingly happy; and the other, whatsoever his Attempts may be, shall be made

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eternally miserable. For know, altho the Number of the latter may be as the Sand of the Sea, yet, with the Breath of his Mouth shall he consume them. For know this, a Fire precedes, which devours all, that stand in Opposition. Oh consider what I have spoken. Is it not, that you may be warn'd thereby to repent? I have declar'd unto you, how excellent, how transcendently glorious will the State of all such be, who hear this Voice, and obey. It is they, only they, that can partake of the Tree of Life. It is only they, that can remain, in that Day, when all things shall be try'd; and that, by Fire. Which Fire will consume every thing, contrary to the pure Spirit of the living God. Lay to Heart, therefore, these Sayings; and ponder them well: then will they be of use unto you. I say, you, by so doing, will be made sensible, how much the Day hastens. Know, know this Voice is not to tell you, it comes as a Thief in the Night. Tho that Language hath been spoke, for many hundred Years past; and the Talkers of it imagine it to be as far off, as it was at first. But I tell you now, that the Day is very near: In a moment it will approach. Be up, and doing; lest, by your being found loitering, you be bound Hand and Foot. For I declare, he, that will be warn'd by this Voice, shall be consum'd. For know, you that hear, this is the immediate Voice of the living God, who speaks by your Fellow-Creature; calling unto all, in this Language; Repent you, for the Kingdom of your Lord is at hand. And know, in as much as *John* was preparatory, for his Coming in the Flesh; so is this Voice, to the Coming of his Kingdom, which shall be establish'd. And he shall reign, not by Substitutes: no; no. Each Soul shall experience the Power of that eternal King, in himself: By which Powers he shall be made to obey, in all things; and that readily.

LXX. J. Potter, *Thursday Feb. 26. 1707.*

How long, rebellious Man, will ye remain deaf to those Invitations, as contain in them so much Sweetness,

ness, as that the most stupid might be ingag'd to love me; who so wonderfully manifest my Love unto them? But still they say, We will not hear. As the Adder, stop they their Ears, at the Voice of it; lest, thereby, they shou'd be ingag'd to Obedience. Can I behold them; and forbear to execute my Judgments? Can I see my self so ungratefully requited? No; no: I will arise. My Arm shall be made bare; and the Inhabitants of the Earth shall be made to know, that I am that all-conquering Monarch, by whom all Nations shall be subdu'd. I have begun; and I will go on, until I have perfected that Work. For, know this, ye Children of Men, Such an Overturn in the Earth, as that every Thing, that is, shall cease to be what it now is. Who can thus work, save the Lord? And what can perfect that Work, save the mighty Arm of the living God; whose Arm is more strong, than all the Potentates of the Earth, when combin'd in one? For with one Blow will I dash them in pieces. Terrible unto them will I appear: tho, unto you, my Children, will I appear with a Smile on my Contenance; by which, you shall know I love you. Then shall the Nations of the Earth know what was intended, by my Servant, when he said; Who is he, that comes from *Edom*, with dy'd Garments from *Bozrah*? Then shall they see me, travelling in the Greatness of my Strength; clothed with Majesty. Then will I be known, by the Colour of my Garment; for in Red will I appear. For, I say, my Garment shall be stained with their Blood: It shall. Then, unto you, my Children, will I appear as one terrible, for you: for know ye, there is none, among the Sons of Men, that can, that will help: No. Therefore, nothing short of an almighty Arm, can bring Salvation unto you; who now, in your own Eyes, lie amongst the Pots. But fear not, my Children: the Day is at hand, wherein I will so appear: Then will I raise you, and will lead you into Pastures, green and pleasant: and there shall you solace your selves with me, your Lord and King. For know, I am your

Shepherd, as well as your King; and as such will I watch over you. Then shall not the Devil, nor any of his Angels, no nor Agents, be able to come within the reach of my Crook. You, then, will I make to drink of those Streams, which is more clear than Crystal. Know this, my Children, that I will be more unto you; than I can, by any Mouth, express. Therefore, fear not: for I declare unto you, I will work by you; and now I begin. Now I begin; therefore be ye ready. For I say, Unto the Nations shall you be, as a City set on a Hill; which cannot, shall not be hid. And altho, now, they may account you not worth beholding; no, no; nothing beautiful yet can they see in you: But in a little time shall they say, *How beautiful, for Situation*, is the City of our God? I say there are thousands, and tens of thousands, that now *see no Comeliness* in you, which shall, in a little time, say, Come, come, let us go unto the Messengers of the living God, and give unto them that Honour, which is due. But know this, you must, as my primitive Servants did, suffer many things. For know, e're the Beauty of Christianity appear'd, the Promulgators thereof suffer'd whatsoever cou'd enter into the Hearts of their Enemys, to inflict on them. But I say, you shall not suffer so much. But know this, it will not want for a Will, in your Persecutors. But, altho I say you shall not suffer, as my Apostles did: yet shall the Beauty of this my Appearance be visible, even to the uttermost Boundaries of the Earth. I say it shall. And as *Jerusalem* was the Place, unto which all went, at least once a Year, to worship; else were they not accepted of by me: even so, now, must this *Jerusalem*, more Holy; Which *Jerusalem* cometh down from Heaven; the temporal *Jerusalem* being call'd *The City of the great King*, only because it typify'd that more glorious, which shall in this Age appear: unto which shall all Nations, Kindred and People flow, else shall they not be accepted by me: no; they shall be rejected. How can this be, will some say? All Nations, People and Languages, to flow to one City!

We know, that the Jews only were the People, that resorted to *Jerusalem*, to worship their God, there. You shall not be ignorant: for I say unto you, every Subject of mine shall be free of that City; as it will be the Metropolis of the whole Earth. And after this Manner will I make them free. Know ye not what made *Jerusalem* appear beautiful? Why was the Temple so glorious to behold? Was it not because of my Appearance there? Therefore call'd I it *Jerusalem*. Know ye not, that the former Temple for Beauty and Situation, exceeded the latter? Far more glorious did it appear, to the outward Eye; yet I say the latter exceeded the former, as much, in Glory, as the Sun does a Taper. Why was it? Know ye not? It was, my Children, because your Lord did, therein, appear in Person. He was the Brightness of his Father's Glory; the express Image of his Person. He, in whom the Fulness of the Godhead dwelt; I say, he, your Lord, honour'd the latter with his real Presence; whereas the former had it only in Types and Shadows. Now, my Children, that you may know the Manner, how People, in all Nations, must worship, in this new *Jerusalem*; it must only be, by their partaking of that real Substance, which made the Temple glorious to be beheld. For, know this, in what Heart soever I reside, that Soul worships me acceptably. He is made, by virtue of what he has receiv'd, to behold the Glory of the *New Jerusalem* State. I say, in himself, he beholds it; and so, all Saints shall partake of it. For I say, it shall descend; and shall enter the Soul of every sincere Waiter for the same. I say, all, that made the temporal *Jerusalem* appear glorious, shall possess the Soul of every sincere Waiter for that glorious State. For, know, nothing makes any thing appear beautiful, in my Eyes; but that, which proceeds from my self. Therefore, I say unto you, that you shall be chang'd from Glory to Glory. My Spirit shall so operate, in your Souls, that you shall be made to appear beautiful in my Sight. Then will I make of you, unto my self, Kings, and Priests, and Prophets; yet, know this, subordinate to the great King, your

Lord Redeemer. For he must, he shall, as the eternal One, reign over you. No King then, save *Jesus*. And know this, You shall be made Subjects unto him. Willingly shall ye obey him, in all things. Pray, therefore, my Children; pray for the fulfilling of my Promises to you; and for the Accomplishment of this, so great and so precious. Then, then, then shall the Name of your God, which is now blasphem'd, be perfectly prais'd, by all. Your God, who is now mock'd in Worship, shall then be worship'd in Spirit and in Truth. It must; it shall be so. For Justice, Righteousness, and Truth, shall flow in as a Torrent. Peace and Equity, Love and Concord, shall be the Pillars, on which this glorious City, I have spoken of, shall be founded. Praise my Name; I am your God: Exalt the same; for there is none, besides me. Then shall ye experience the Communications of my Love, in your own Souls. Then shall ye be comforted, when persecuted, by my Spirit, which does now inhabit your Hearts. But see, my Children, that I be honour'd by you. See that you be not asham'd of my Appearance. I say, Some are. Take heed. Tremble ye before me. For I say, In you I will not reign, who will not confess my Name, under this Dispensation. For know, whoever is asham'd of me, in this Dispensation [of him will I be asham'd.] Therefore, with an open Throat, declare you what you believe. Say not, it looks like God; the Words seem, as tho they immediately flow'd from the Spirit of God: If it be a Delusion, it is strange! I wou'd not that any, who wou'd reign with me, in this my Kingdom, shou'd thus speak. No, no; with a Face bold as a Lion, declare it the Appearance of the living God. Without an *If*, say, 'Tis the Spirit of the Eternal One. Take care, lest those Characters the World has given you, prevent my fixing that Character on your Souls, by which you must be known to be mine. And you, my Children, press you forward, in Obedience to my Words. Shun not to declare, out of my Visits, that the Spirit of the eternal God resides in you; since I have told you, it doth. And it shall always remain, if you cherish it.

Prepare

Prepare your selves, by Prayer, to appear before strange Faces. For I say, by you will I declare, that my Kingdom is at hand; and that the terrible Day of the Lord draweth near. The Sound shall, sooner than you think, ring in every Town and City, throughout *Great Britain*.

LXXI. J. Potter, *Friday March 5. 1707.*

See that my Word spoken be in your Hearts, as the Seed, which is sow'd in good Ground. For I say, Many, who have receiv'd my Word, are now as Cast-aways by me. Yet they, for a Time, nourish'd the same. But they, growing, slacken'd in their Dutys to me-ward. Therefore now is it, in their Hearts, as the Seed sown among Thorns; which, when it sprouted, the Thorns sprang up, and choak'd the same. Now are they Clouds without Water. As Shrubs in the Forest appear they to me; so dry, as that there is no sign of Life appears in them. Which, if they had kept close unto me, praying, they might, at this Day, have been fruitful, as the Apple-Tree; strong, as the Oak; tall as the Cedar. Whereas now they are Trees wither'd; and shall be pluck'd up by the Roots. Fear ye, my Children, who hear; lest ye, by your Carelessness, fall into such a State: for I say 'tis possible; yet altogether impossible, if you hold fast that, which you have receiv'd. Which can only be done, but by your repeated Prayers, unto me. Who amongst you wou'd be slack in that Duty; considering how much it makes for your Advantage? To pray unto your God, is the least you can do: and yet, 'tis all he desires, from you. And know, my Children, I have encourag'd you to be found in that Duty, by promising I will always hear you; and readily answer you. If that is not a Motive sufficient, speak. You do well: It is. And yet you please me, in confessing the same; altho I know, if that will not move you, nothing can. See then, that you by it be excited to perform that Duty, which is essential to your eternal Happiness, more constantly. You cannot be ignorant, how prevalent it is with me. Know ye not

what I have been oblig'd to do, by the earnest Requests of my Servants? Prayer has stop'd the Mouths of Lions. By Prayer, Fire has been bereft of its natural Heat. By Prayer has my Servant commanded Rain from Heaven, to descend. By Prayer has the Sun been stop'd, contrary to its natural Course. By Prayer, and that of a single Man, was *Israel* preserv'd; when at the same time, my Anger was kindled against them. So prevalent was it, that I was overcome by it; and will, at all times, my Children, if you pray sincerely. I am the same God still: and if I hear Prayers of the same kind, I will, in the same manner appear. More by Prayer, than by the Strength of Arms, did my People overcome, in all Ages. Therefore see ye, that when you are, at any time, as you may think, in Danger, you spread the Case before your Lord. Acknowledg your Weakness; and I will appear for you, Yes I will, as I appear'd for *Israel*, when the *Assyrian* Army came against them. Sure they were, they shou'd make Havock of my People: yet was *Rabshakeh* disappointed of his Aim. For altho he spoke swelling Words; and, in a railing manner, threaten'd my Servant, with the People; who was but a handful to that Thousand thousand; What cou'd *Hezekiah* do in that Strait? To the Eye of Sense, he must be swallow'd up alive, He had but one Shift, which one was better than all others: and so it must to you, my Children; nothing will stand you in any stead, save that: He must go, and spread the Case before the Lord. How did he do it? It was not with a Mind exalted: no; no. Pride was far from him. He petition'd me in the greatest Humility; Lord, if thou appearest not, we shall be swallow'd up quick. I heard him; that was not all; and deliver'd him, in spoiling the whole Army of the *Assyrians*. Am not I invincible? What are the Nations of the Earth before me? Not so much as so many Blades of Grass, in your Eyes. They are nothing in my Sight. Know then, my Children, where your Strength lieth. And further know, this Strength is only to appear, in Times of Difficulty;

Difficulty; and then I will be sought unto: I tell you, I will. But take heed; for I will not be sought unto, only when you are in Straits: That was the Sin of *Israel*. When in Distress, they call'd upon me: But I no sooner deliver'd, but they turn'd their Backs: They forgot me their God, and lightly esteem'd the Rock of their Salvation. Often they griev'd me, by their Ingratitude. See, therefore, that you do not so; for I will not bear with you, as I did with them: No; I will not, for the Case is quite different. You know it is. Therefore see, that you, at all times, be found, either praying unto me, or praising of me: For your whole Days must be spent in that Service. When you can say, You want nothing, cease to pray. When that will be, you know not. Therefore pray ye, and ye shall receive a Supply. And when so; what is due? Praises unto your God. That I expect, as a grateful Acknowledgment; which is your indispensable Duty, and due only to me, the living God, Consider, my Children, of what you have heard: See, that you ponder these Things, in your Minds. Lay them up in your Hearts. For, I say, the forgetful Hearer cannot be a Doer of my Word; which only is acceptable to me, and only shall be rewarded by me.

LXXII. J. Potter, *Tuesday, March 16. 1707.*

Your Lord, speaking unto his Disciples, concerning his second Coming, put them upon querying with him, concerning the Manner; and how they might know the Time. To which he gave this Answer: Nation shall rise against Nation, and Kingdom against Kingdom. Earthquakes, in divers Places, shall be felt by the Inhabitants. War shall overspread the World, that is, the Christian World; for no other was intended by him. That, contrary to Peace and Unity, shall appear amongst Christians. For not only Nation against Nation, and Kingdom against Kingdom: but Family against Family; Father against Son, and the Son against the Father. A Spirit of Division will enter the Houses of Christians; by which they shall be set one against another.

Lift up your Heads, ye, who expect his Appearance; and see, whether the Time be not at hand. The Signs thereof appear visible, to all, who will behold 'em. But the great Sign is this; Nations shall be divided, as well as Familys, against themselves. Tumultuous Noises was likewise to be heard, in all Places, where that Voice, preparatory to my Coming, is sounded forth. For you know they all slumber'd, and slept; the Wise, as well as the Foolish. Compare, here, Things natural, with the spiritual: and you will plainly see, that this Cry cou'd not be made, without an Uproar likewise made by the People. For you know, that Persons asleep, when rous'd, before they are willing to awake, are sorely offended with those, who disturb them. So great is it, in some Constitutions, as that they will endeavor to mischief the Disturber; altho he may do it, for a good End: It may be, for the saving of his Life. From this, you may plainly see the State of Things abroad; which is such, as that the Professors, of all sorts, rest secure, being settled on their Lees; each speaking Peace unto himself; each loudly proclaiming, that the Way, in which he walks, leads directly to Happiness. And, at the same time, differ as far from each other, in Judgment, as the East is from the West. Consider ye, who hear: Then will you plainly see, that all are out of the way; I say, out of that way, which I have directed and advis'd all to walk in, in order to be eternally happy. As I before said, all will have it, There, in that Way: And, at the same time, each Party deny the contrary to be therein. So that, from their own arguing, I will make it appear, they must turn aside, from that Path, in which now they walk (which is no other, than one of their own casting up) in order to walk in that new, and living Way: which Way was consecrated unto me, by your Lord. Therefore he, fitly, calls himself the Way, the Truth, and the Life. And unless Persons be made alive to God, by the Death of Christ, and so Lovers of Truth; they cannot walk in that Way. No, no; it is not wide enough,

enough, for them to walk in. For you know, Truth and Falshood are two Contrarys; therefore cannot agree. And so is every Thing, which I have not enjoin'd, upon Christians, as a Duty; which is, at this Day, practis'd by them, as tho I had strictly injoin'd them. What is it, that the Conscience of a Christian will not allow him to do? Some Things there are, which, for the sake of his good Name, he abstains from; to wit, Whoredom, Lying, Blapheming of my Name, speaking Evil of their Neighbours, Drunkenness. And Sins of that kind do they abstain from; because, if found in the Practice, it strikes at the Root of his Reputation. Some there are, who are guilty of those Sins, and openly declare themselves such; and are not guilty of those more secret, which Professors wink at, in themselves. Let each Soul, who hears this Voice, examine himself. See that ye make a diligent Search into your Hearts. If you do, you will certainly find some *Dalilah's* there; which, if not cast out, will prove not only prejudicial, but your Ruin, to all Eternity. Away with Pride, Self-Love, Covetousness, that is abominable. Away, likewise, with those Notions, you have receiv'd; on which you think your Salvation is founded. And give way to the Spirit of God, which is perfect Truth: and you shall thereby be led into all Truth. For, as yet, ye cannot say, ye are infallible in your Judgments: And if not so, then ought you to expect, and not only so, but to pray for a higher Appearance of God; which will be that of his Spirit, in the Heart of every one, who is willing to obey the same. Therefore, for no other End have I chosen you (these) Messengers, and sent them forth, but to declare, unto you, the acceptable Year of your Lord; in which he will, by his Spirit, immediately instruct his People. All must fall before that Spirit. Self-conceitedness; for know, who so is proud of his natural Parts is worse than a Fool; I say, that must fall. And human Learning, which, at this Day, hath advanc'd it self above the immediate Teachings of my Spirit,
must

must likewise fall. I say, every Thing, of and in the Creature, must, shall fall, as *Dagon* before the Ark : And the Spirit of your God shall be advanc'd. I say, It shall be set up, above every Thing ; inas-much as every Thing is subordinate thereto. Look unto your selves, ye, that are in the Presence of God ; and see that you pray unto him : which you ought to have done, before ye came into this Place. Which if you had, peradventure, you might have receiv'd that Satisfaction, which might have put you out of all Doubts : Which if you do not, it is, because you sought not unto your God. For know, every good and perfect Gift proceedeth from him. Yet will he be sought unto ; else shall ye not partake of the same. Now, see, my People, that you be earnest with your God. Wrestle with him. If you do, you shall prevail ; and that Blessing, which is of greater Value, than all the Kingdoms of the Earth, shall be given unto you ; which is, the Holy Spirit of your God. Which when you have receiv'd, the same will so assist you, that all your Dutys, perform'd to him, shall be accepted by him. And not only accepted by him ; but he will retaliate the same, by multiplying unto you, not only the Gifts, but the Graces of the same Spirit : which shall so increase, in your Souls ; as that you shall always appear lovely in his Sight.

LXXIII. J. Potter, *Monday, Apr. 19. 1708.*

Said your Lord, *I am not come to destroy the Law, but to fulfil it.* Did they believe him ? No. Neither will this Generation believe my Proclamation, made by you ; in which, I endeavour to undeceive them. But they resolve to remain ignorant ; chusing rather to be govern'd, by their own Opinions, which they have receiv'd by Tradition ; than to hearken to this Voice, which plainly declares them ignorant of my Word. They cry out against this Spirit ; which if they wou'd but allow themselves Time to consider, and what is utter'd by it, they wou'd plainly see themselves mistaken, as much as the *Jews* were, who thought your Lord came to destroy the Law. They have

have imbib'd a Notion ; impossible it is to convince them of their Error ; which is, that this Spirit pronounces Condemnation upon all, without regard to Words or Actions. Therefore is the better sort of Men incens'd ; they believing the Report of the Vulgar. With them will I reason, concerning their Slothfulness. Their Mistake does not end there ; no. But, farther go they, confidently reporting, that I have declar'd, the World shall be destroy'd, with all that is therein : Which they fear ; each being conscious to himself, that he has not walk'd so, before me, as to have the least ground to hope for Mercy, in that Day. I tell you, my Children, That, spoken by you, altho they mistook the Matter, caus'd many to cry unto me ; which, before, never thought on me. Can any reasonable Person imagine, that I created and made this Fabrick, that it might be destroy'd ? No, no. Why shou'd Men, then, call the Restitution of all Things, the Destruction of all Things ? It must be granted, by all, the Beauty, lost in that Fall, was never yet restor'd ; which it shall. Yes ; and every Creature, that moveth upon the Face of the Earth, shall enjoy, according to what it is capable of, of the Blessedness of that State. That Antipathy, which now is, shall be remov'd ; and perfect Unity shall reside amongst them. Are not Men, think you, my Children, grossly ignorant, who calls my fulfilling the Promises I have made (of which the Scriptures are full) to the Children of Men, a destroying of all Things ? As for their Parts, they expect nothing, now, but the Day of Judgment ; which is call'd by them, the last Day : Which Day they believe will be terrible. Nothing, but Fire and Brimstone, is expected by them : But they expect it not yet. The Oldest does say, It can never be in my Time : and the Youngest say, I shall never live to see that Day. This has been the Language of many, in all Ages ; and so it will be, till the Day come upon them. By the Day, my Children, I mean the Day of my Judgments ; and not what they understand. For they think of no other Day,

Day, but that, call'd by them, the general Judgment. But ere that, a Day of Judgments shall overtake them; and yet the World not destroy'd. No; there shall not be an end put to any thing, but Sin. In that sense, my Children, the World will be at an end; but not as understood, by this Generation. As no part in the Law was destroy'd, by the Appearance of your Lord, when in the Flesh; except the Ceremonial Part, of which he was the Substance: Neither shall any Part of the World be destroy'd; but that sinful Part, by which that Law, which your Lord abolish'd not, was broken: In this sense, likewise, you may say, the World shall be destroy'd. But they understand it the material Substance; which shall only, as Gold, be refin'd, and made more pure. This is far from its being annihilated. But if they will have it so; let them: But they shall never find it so. For I will be known here: Yes, here shall my Name be sanctify'd. But first must that Kingdom be establish'd. Then, and not till then, shall my Will be done, on Earth, by Men; as in Heaven, by Angels. As diligently shall they observe me; and as perfectly obey me. Pray ye for the Accomplishment of these Things.

LXXIV. J. Potter, *Thursday, April 22. 1708.*

Notwithstanding what has past, they remain in a State of Security; each, as it were, slumbring on his Couch, saying, There is no Danger. I will still take my Ease: Can any Evil approach me? Not considering, that he, who created all Things out of nothing, can, in a moment, reduce them into that State, out of which they was taken. Was there ever an Age so void of Understanding, as the Men of this Generation; that have Ears, but will not hear; that have Eyes, but will not behold? Hearts they have; but as Adamants are they, that will not admit of the least Impression. Have I harden'd them? No: They themselves have done it. I bemoan their Condition. But they have no regard to their own Welfare; else wou'd they not have arm'd themselves against that Power, which must be granted invin-

invincible. Oh, that the Men of the Earth would be wise, in Time! Then should they escape those Judgments, which shall be pour'd down upon this sinful Mass, in order to its being purify'd. They say, we are clean, because the Case appears beautiful: But more loathsom, in my Esteem, are their Inwards; than that of Toads, or Vipers. All which must be done away; else can they not stand, when I appear, which should, if they would but reason with me. I know, it is not in their Power, to make that pure, which is unclean: Therefore, in good Will to them have I said, *Come, let us reason together*: I will purge away that Filth, by which you were made odious, in the Sight of your God. I will wash away those Stains, by which you are known to be the Children of the Devil. Do they hearken to my Voice? No. They set at nought all my Council. They will have none of my Reproof; forgetting, that the Day will come, in which I will laugh at their Calamity. When Distress and Anguish shall seize their Souls; then will I aggravate their Misery, by acquainting them with the Means I us'd: which, if observ'd by them, should they not have been everlastingly happy? Nothing could have prevented it. But, when too late, then will they cry: Yes; and I will hear, but not regard. Their Howling shall be as Musick, in my Ears. For, over them shall my Justice triumph: and my Mercy, now despis'd, shall increase their Torment. My Goodness has prevail'd. I will wait yet a little moment, e'er I strike. They are my Creatures; the Workmanship of my Hands: therefore am I mov'd to add one moment of Mercy, to the many Months, which they have despis'd. They may answer the End. If not, then will I glorify my self, in their Destruction. For he is mounted, who shall, with Sword in Hand, ride on prosperously; conquering all those, who will not, in time, submit willingly. Yes; he shall trample on the Necks of Kings and Princes. They shall not be able to do, as those, when he came in the Body; send for Wise Men, to consult the Means,

Means, that must be us'd, to prevent his Appearance. *Herod* did what he cou'd; but all in vain: But he was suffer'd to do it. But those, who shall now go about to put a stop to his Appearance, shall, by the Sword in his right Hand, be hewn in pieces. Which Sword will he give unto those, to whom he has promis'd: which they shall so brandish; as by them, many shall be struck. The Time is very near, when I will invest my Children with that Power. I wou'd not have any imagine, that your Lord shall, so, visibly ride: No. Nevertheless shall his Power be made known; even by those weak Instruments, whom he hath chosen. And many, many; many Thousands shall, by them, be made to know him, as I have describ'd him to you, an all-conquering Monarch. By which Power, he shall appear terrible to those, who now despise him. But that's not all; no, no: for I will communicate, unto you, that healing Quality, by which you shall restore Sight to the Blind; Strength to the Feeble; Health to the Sick. Nothing shall be too hard for me to do, by the means of my Instruments. This is the way, by which I will make my self known, both a just and a merciful God; and when these Arms are made bare, one to strike, and the other to restore that stricken. For, for my own Glory will I smite many: And that Power, which gave the Stroke, shall, in the same Person, bind up the Wound. Wait patiently, my Children: The Day draweth near, in which I will so appear. Comfort your selves. Let not any thing perplex your Minds. I am with you, who will preserve you, from all the Efforts of the Devil, and the secret Contrivances of wicked Men. Your Enemys are my Enemys: Your Friends are my Friends. Whoso despiseth you, despiseth me: And whoso speaks evil of this Spirit, operating in you, blasphemes my Name. Rejoice ye, one with another. Comfort ye one another: for the Day of my Appearance is at hand. Bear the Reproach; it is mine. And bless ye my Name, that I account you worthy to suffer. Indure ye, with Pleasure, what
may

may be inflicted on you: For I say, many Things; shall ye suffer.

LXXV. J. Potter, *Saturday, Apr. 24. 1708.*

If I had not, by an extraordinary Voice in Man, unto the Inhabitants of this City, warn'd them of the approaching Judgments; but had pour'd them down, to the consuming of all Flesh; and shou'd I not have been just? But I, as in the first Ages of the World, have, by this Voice, commanded all to repent; that my Judgments may be averted. But this Generation, as that which I destroy'd by Water, laugh at my Threatnings, depending on my Goodness; saying, The Lord cannot, as this Voice declareth, visit the Children of Men: It consists not with his Goodness; for he has fil'd himself, Gracious and Merciful: forgetting that I am just, and will not always strive. Therefore warn I them; saying, The Days of my striving with you is almost spent. Humble your selves before your God, and repent of your Sins: that you may escape the Calamitys, which I will quickly bring upon the Earth, both upon Man, and upon Beast. Yes; to manifest my Power, shall every creeping Thing, that moveth upon the Face of the Earth, for the Rebellion of Man, feel the Strokes of my Justice. Ought not this Voice to be hearken'd to? Oh, that Man did but consider, how much the obeying of this Voice wou'd make for his Advantage! Surely then wou'd they obey it. But they, as being affrighted, run from the hearing of it. They can't bear to hear of Judgments: Altho they are conscious to themselves, they have not merited any thing, but that fiery Indignation; which I have declar'd shall be pour'd upon the Heads of such, who walk counter to that Rule I have given them, to square their Lives by. Thus, long have I waited on them; expecting every Year wou'd have produc'd something, to my Glory. But (the) contrary to what I expected appears. Oh, ungrateful Man! who, altho I persuaded them, in Words, more indearing than is possible for a tender Father to use to the Child, in whom he delights;

M

faying,

saying, Come, let us reason together : That is all I require of him, in order that his Sins, tho as Scarlet, may be made as Wool: But he turns his Back, saying, I will have none of thy Counsel ; I will not bear Reproof: No. Altho I have declar'd him miserable, unless he returns ; yet will he not look back. Altho I promise him a free Pardon of all his Sins committed against me ; and, to incourage the same, I have declar'd, I will love him freely : yet will not this ingage his Obedience. No. How can Man, after his despising this Grace, expect to be made happy by me ? Nevertheless they do. Shall they not be disappointed ? Yes. For it is not their saying, We are the Works of his Hands ; he hath made us, that he may be glorify'd in us : forgetting, that I have declar'd, I will be glorify'd in the Destruction of the Ungodly. Yes ; my Justice shall triumph over them, and my Mercy shall increase their Misery. For swift as the Lightning, which darteth from the East to the West, shall my Judgments descend, to the consuming of every obstinate Sinner. Who will say, This Voice ought not to be hearken'd to ? Who dares say, It ought not to be obey'd ? I know their Tongues are tied ; but I hear the Language of their Actions : That, by which they despise my Appearance ; deride my Messengers. For which I am provok'd ; and will, sooner than they are aware, visit them.

LXXVI. Mary Turner, *Thursday, April 8. 1708.*

Have I not invited every thirsty Soul, to come unto me ? Have I not Sufficiency in Store, for all my Children ? Do not undervalue what I have provided for you, by your Unbelief. Am not I the same God now, as ever ? Am I not a full Fountain, where all your Wants may be supply'd ? What do ye think you will gain, in the End, by starting back from me ? Shou'd not your Necessitys drive you nearer unto your God ? Have I not long waited, and forbear'd with you ? Had I been a God, that changed ; my Patience wou'd have been worn out, by you. Think not much then of waiting, a small
moment,

moment, upon your God. I tell you, the Time draws very near, in which *Jerusalem* shall be made the Joy and Praise of the whole Earth. My Children, which have, for a long Time, been in Bondage, shall be set free, in a glorious manner. She that is now bewildred, and look'd upon as forsaken; she shall be brought to partake of a glorious Inheritance. They, that are now ready to say, Where is your God? shall then be asham'd and confounded. But know, my Children, you must pass thro great Tribulations; that your Deliverance may appear the more glorious. I will put joyful Songs of Praise, into your Mouths, in a little time. Wait, my Children, with Patience. Pray in Faith. Give not the least way to Unbelief; for, thereby, the Devil, your Adversary, gets Advantage of you. Therefore, I say, get on that Armour, that you may be able to stand, when you are surrounded with the Powers of Darknes. For the Devil is very busy: He has now promis'd himself the Victory. I have try'd you, already; and I shall farther try you. Therefore, see, I say again, that ye exercise Faith; that ye may be able to overcome that wicked One.

LXXVII. M. Turner, *Saturday, April 24. 1708.*

Who dares to enter into the secret Council of the Almighty? Or who can determine, what is the Mind of him, that is invisible? Many now, in this Day, that, instead of desiring to be taught of their God, pretend to teach me. Whatsoever arises in their own Imaginations, they conclude it is my Spirit. So do they determine Things, according to the Imagination of their own Hearts. Nay, they say we will have it so; and whatsoever is contrary to this, is of a Spirit of Error and Delusion. But know ye, my Children, whosoever will be taught of me, their God, must empty themselves of all their own carnal Reasons; and become as little Infants. Then will I take them into my Arms: Then will I give them Strength, that sees themselves to have no Might, nor Strength, of their own. For I will reign, as Lord and King, in the Hearts of my Children:

And those that will not bow to my Scepter ; those that boast in the Imagination of their own Hearts, and will not be in Submission to me ; those will I bring to Shame and Confusion. Those, that will not have me to reign over them, will I suffer to fall, by the Hands of their Enemys. O my Children, let every one examine, whether you are brought to this Subjection, yea, or no. Consider in what State you stand, whether it is firm'd upon a right bottom. See whether you are empty of every Thing, that is in Opposition to that Reign of my Spirit. Examine whether you are plac'd upon that Rock, that can never be shaken : For, I say, all other Foundations shall come to nothing ; but this shall stand for ever. Look to him, who is your Head. Consider and see, whether, or no, you do not rob him of that Honour, that is due to him alone. See whether you do not depend upon empty Shadows ; and forget him, that is the Substance of your Hope. I say, examine well into your own Souls : For the Time is coming, in which I will search *Jerusalem* with Candles : And you shall be try'd, as by Fire ; and whatsoever is of Hay and Stubble shall be consum'd : For only the pure Gold shall be preserv'd. Therefore, I say again, let every one examine, in what State they stand.

LXXVIII. M. Turner, *Sunday, May 2. 1708.*

Except ye eat of that Flesh, and drink of that Blood, you can have no Life in you. Whoever lives by Faith, upon that Bread, which came down from Heaven, is made Partaker of that Flesh and Blood, by which they have that spiritual Life, in their Souls. But know ye, my Children, whilst ye are without this Food, you are dead indeed : for this is that, you must live by. For he or she, that eats of this Bread, shall live for ever. This is not a Thing, as many do imagine. This is not partaking of the outward Elements of Bread and Wine ; which is that, that nourishes the outward Man. But it must be the Application of that living Bread, by the eternal Spirit, that must nourish your Souls ; otherwise they must starve and

Dispensation you are in. Ask of me in Faith, and I will manifest to you. I will be found of them that seek me. Therefore ask of me in Faith, and ye shall receive of me in Grace. O ye People, that hear my Voice, consider, and be Wise. I ask nothing of you, but that by your Faith towards me, ye may be sav'd. O ye People of little Faith, cannot ye have Faith in your Lord and Saviour? Cannot ye deliver your selves into his Hand? Cannot ye ask of him? Cannot ye put your whole Trust in him? Oh deliver your selves into his Power; and he will not suffer you to be deceiv'd.

LXXXI. A. Watts, *Wednesday, Octob. 29. 1707.*

Oh, converse with me in Secret: Ask of me whether I do not speak unto you. How many Ways do I speak unto you? How many Arguments do I bring unto you? Is it not my great Mercy unto you? O ye People of the Earth, think it a merciful Favour, that I have towards you, to warn you so long; to call upon you many Ways, to convince you. Oh consider well, and be wise. Oh let your Hearts be open, to know that the Kingdom of your Lord is at hand. Oh despise not my Coming; despise not my Appearance: because you do not know my Ways. Oh, build not upon your selves; ye know not your own Weakness. Ye, that think your selves the Stronger, have a care, lest ye be found the Weaker. Oh return, repent; make strait the Way towards me. Cry unto me, and I will strengthen you. Oh, why force ye me to Wrath? Why force ye me to pronounce Judgment upon you? Which, if ye would but hearken to my Voice, and keep the Way which I shall teach you; then would I not threaten you with such lamentable Things. But, Oh, ye force me to be angry with you. Yet I have a great deal more Love and Mercy towards you, than you have towards me. Oh, why will ye not obey the Voice of your God? Oh, why will ye not turn away from your Iniquitys? Why will you not prepare and get your selves ready? For, when the Son of Man comes, there shall be no Time then. Therefore have I
taken

taken Compassion on the Earth. I have taught it,
 That, by the Effusion of my Spirit, I wou'd give no-
 tice to all the Earth of it. Therefore prepare;
 get all Things ready; leave not any Thing undone:
 for that Day comes, when ye think not of it.
 Then will I reason with all Flesh; and whosoever
 is found righteous in my Sight, them will I receive.
 And as for them that are not found righteous be-
 fore me, them will I cast down; and they never
 shall rise again. Therefore, O ye People, consider
 and be Wise, For, if ye will be Wise, you must
 be Foolish unto this World. Therefore cast out all
 Self-Righteousness; cast out all vain Notions: throw
 your selves into my Mercy: cry unto me with a
 broken Heart. Oh, consider; do not I show you
 the Light and the Darkness? O ye People of the
 Earth, look not unto these Postures, which I put
 your Fellow-Creatures into; but hear the Message
 I bring unto you: let that be what you'l receive.
 As for these Motions you often see, leave that unto
 me; for 'tis my Will it shou'd be so. But, O my
 People, can you say that I deliver any false Teach-
 ing, by the Mouths of the many that I have chosen?
 No: you cannot say, that I deliver any false Doc-
 trine. But the Doctrine as I deliver, you must re-
 ceive, in your Hearts, in every Particular. Every
 particular Heart must be taught by such, before they
 can be prepar'd against my Coming. Therefore re-
 pent; turn towards your God. If you will not be-
 lieve, that it is your God that speaks unto you now;
 ask of your God, and he will manifest unto you:
 He will not suffer you to be deluded. O my People,
 doubt not of my Words; but believe in me, and ye
 shall see my Salvation. Oh consider, it is not that,
 when ye pray unto me, that ye shall say the Lord's
 Prayer (only); but, my People, you must have it in
 your Hearts: Ye must have that same wrote in your
 Hearts. Oh, seek unto me, and I will write my
 Laws in your Hearts; and ye shall know, that I am
 the Lord.

LXXXII. A. Watts, *Thursday October 30. 1707.*

O my Children, rejoice, now ye see my Presence is with you. Oh let your Joy be sincere before me. Oh rejoice ye chosen ones of me. I have chosen ye to declare my Word unto the World. Therefore be faithful to me, to do my Will. Reject not any one Thing, which I shall order you to do. For I shall order you to stand great Trials; to stand such Things, as you cannot think of now. Therefore, my Children, be faithful unto me. Withstand not me, when I shall order you to go and do it. Neither depend ye upon any Strength you have; but go ye in my Name, and do whatsoever I shall order you. Know you not that I am your Strength? Yes, I am, and will be, in whatsoever ye do in my Name, and by my Direction. Fear not, my Children, what Man can do. For, Men will I suffer to surround you on every Side; so that ye shall not know where to go, nor where to be. But then, then will I support you: Then will I strengthen you, with the everlasting Favour, which shall never depart from you again. And I will speak unto the World: Come, ye People of the Earth; come, ye that hunger after me, ye that thirst after me, , come and I will suffice you. For I now come to turn the World away from their Wickedness; I come to warn them, to give them notice that the Kingdom of their Lord is at hand. Therefore, O ye rebellious People, that will not hear my Call, is it not better for you to be receiv'd, when that great Day comes; than for you to be cast down, where you ne'er will rise again? O ye People, can ye say that I am not merciful unto you? It is my tender Love towards you, that I direct my Voice unto you, by the Mouths of your Fellow-Creatures. By the Mouths of them do I shew you Life and Death. Therefore come, come, come: For this is the Day of your Redemption. Doubt not of my Word; but believe in me your Lord, that will, by your Obedience to me, deliver you out of all evil Temptation. Therefore, my People, hearken unto my Voice, and leave the Pleasures of
this

this carnal World; and come, and be Partakers of that Spiritual Kingdom, which is now at hand. Oh return. Why will ye cause your God to be angry? Why will ye cause him to denounce Judgments over your Heads: which if ye wou'd but obey, [in] the Voice of that gracious Call, which I now call; then wou'd I not have denounc'd great Judgments upon you; then wou'd I not kindle my Wrath against you. For be it known unto you, that which I have threaten'd you with, it is terrible: it will be terrible, when it comes. And without speedy Repentance, without speedy Turning, it shall come: And then, Wo, wo be to them, the bold Opposers. Therefore, O ye foolish ones, why will ye not be prepar'd against the great Day of the Lord? For the Time is at hand. Oh, why will ye refuse such a great Offer, as I now make unto you? Is it not better to have that Spring of Righteousness flowing in you, here, upon the Earth; than to have that Fountain of Terrour, in your Souls, always? Therefore look ye not unto the Riches of this World. Oh leave them; and receive that Spring of everlasting Righteousness in your Hearts, in your Souls. For those that have got so much of the Riches of this World, and their Joy and Pleasure is in that always, and they never think of me; they do not consider that double and treble Joy, which my Righteousness brings into them. Their worldly Joy will turn into Terrour, into everlasting Terrour.

LXXXIII. A. Watts, *Saturday Nov. 15. 1707.*

Oh, that all wou'd but return! Oh, that they wou'd but hear my Voice! Oh, that they wou'd but come towards me; because my Arms are now open to receive all! Oh, if they did but consider how great my Love is towards them! Oh, then they wou'd not obstinately rebel against me, their God. Oh, come therefore; come, come away, whilst I call. Come, be in the Number of my Children; so that ye may rejoice all together, in that Day of Triumph, which is now at hand. Now, my Children, I will speak comfortably unto you: and you shall enjoy that

that overflowing Love, which proceeds from the Throne of Righteousness. Therefore, my Children, do my Will. Obey my Commands, in every Thing, which I shall command you. Then will I be with you; and ye shall know that my Almighty Wings are over you: and your Enemys shall have no Power over you. For with those great Judgments, which I have declar'd shall come, with those will I destroy all the Wicked, those that will not hear the Voice of their God. Yet will I give them Time; I will. As I have said, they shall have Precept upon Precept, Line upon Line. Signs and Wonders will I shew unto them. Oh, that they were but empty, that I might fill them with my Spirit! Now I tell you, my Children, that I have chosen a small Number of you; but I am come to gather them from all Parts of the Earth. I will cause my Gospel to be preach'd unto those, who never heard of their God before. For I am now come; I am come, I am come to make those, who I have created, to know me. I have begun, and I will go through. And, by the Diffusion of my Spirit, will I make my Power known, over all the Earth; and they shall know that it is the Lord their God. Therefore, my Children, be joyful. Rejoice in my Love. For the Promises that I have made shall surely come to pass: They shall surely come to pass; and what I have said shall be. And do not disobey my Word; because it is I, I the living God, that speaks it. Because I condescend so unto my People, to answer them at all Times, when they desire; and because I am often directing my Word unto you; therefore ye do not mind to do all what I command you. And it is that, my People, which is displeasing unto me. For whatever I set you about to do, altho it looks never so foolish in Mens Eyes, yet there is Wisdom in it: Therefore, my Children, fear Nothing of what I command you. For whilst ye are doing my Will, and whilst ye are labouring in my Vineyard, my Power shall be always over you.

LXXXIV. A. Watts, *W*

My People, O my chose
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 let vain Words drop out of y
 I so put Motions in your B
 sure, that it is to put you
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 for I am come now to call
 call all Sinners to Repenta
 Sinners against your God.
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 find me.

F I N

(174)

Watts, *Wednesday Nov. 19. 1707.*

my chosen ones, take heed how
of my Appearance: And do not
out of your Mouths. For when
in your Bodys; then you may be
put you in Remembrance. You
with your Lord. I do not reprove
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with another; because it is not
I have chosen you, to declare my
tions. And, in a few Days, over
I my Trumpet sound. I have be-
through. Oh, let all the People
after their God, while he is to be
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for I am now come to destroy
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Religious Person, then they are
But I tell you, No, no. Reli-
outward Forms. And therefore
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e, if they do not reform, within.
at hear my Voice, consider well;
ur God, in Spirit and in Truth:
w to call all; I am come now to
Repentance: For you are all vile
ur God. I will be sought in Spirit
and whosoever seeks me so, shall



F I N I S

LXXXIV. A. Watts, W

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 let vain Words drop out of your Mouth
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 you always to be so. But
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 and discourse one with another
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